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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 29, 1843. VOL. XXII.—NO 17

RELIGIOUS MISCELLANY.

CORRESPONDENCE.

Milwaukie, W. T., Jan. 18, 1843.

My Dear Sirs,—Last evening I went nine miles into the interior, to Brookfield, to give a lecture. There is no village, but the people are scattered over the whole town, one family generally occupying a quarter section. I found a goodly congregation assembled in a small log school house. I briefly gave them my reasons for wishing to come among them and to explain to them the views of the Unitarians and there told them plainly and concisely what these views are. They listened with the utmost attention and interest. I appointed another meeting in a fortnight. I spoke extempore, and having so easy a story to tell, I succeeded without difficulty. Considerable prejudice exists against us in this vicinity. A singing meeting was appointed in another school house, to draw away as many as possible from hearing me. Still some independent minds are found that are willing to listen and upon whom all such efforts produce just the opposite of the intended effect.

Jan. 23,—Yesterday, we had three services as usual. In the forenoon, I preached from the words; 'Only let your conversation be as becometh the gospel of Christ.' The subject was 'the conduct becoming the Christian.' My purpose was to show the consistency of a cheerful deportment, of indulgence in the innocent pleasures and recreations of life, and of activity and engagedness in business with the religious character. In the afternoon, my text was 'Godliness hath the promise of the life that now is,' and my purpose to show that the good are happier here as well as hereafter, and that though they have to make sacrifices to attain their end, yet the wicked have to do the same, while the sacrifices of the former are of objects injurious in themselves and destructive of true happiness, but those of the latter of valuable objects for the attainment of vain, transitory, hurtful ends. In the evening I was led by the sudden death of a recent citizen of this place, to preach from the words, 'Be ye therefore ready also,' &c., and to speak of the constant monitions we are receiving of the uncertainty of life, and of the reasons which should induce us to prepare for death, dwelling especially upon the scripture assertions of a future judgment and retribution. Our congregations during the day and in the evening were smaller than on the previous Sabbath. This was no doubt partly owing to the weather being unpleasant, and to the sickness which is prevalent just now, not severe sickness but colds and debility arising from the influence of the warm weather which we have recently experienced. Nevertheless, our hall was well filled in the evening, and we have no reason to be discouraged. I expected that many would come at first from the novelty of the thing, who would not remain permanent hearers, or determined supporters of the society.

Before much can be accomplished, we must have a church. To meet in a hall, is scarcely going to meeting. And until the members of the society have their own slips, in which they can collect with their families, they will not feel themselves settled down, neither will many join us, until they feel our society is to be a permanent thing, until they find that it is no longer a mere experiment. For these reasons, we need a house. But how are we to obtain one? Were our young men willing to make sacrifices to erect one, as I have no doubt they will be, I should be unwilling they should do it. To sustain the society when established, will demand a great and continued effort even with the aid they will receive from abroad. And I should be unwilling to have them exhaust themselves at the outset. It would be wiser it seems to me, to allow them to do only what they may do easily or at least without any great effort, without their feeling it a burthen.

Another reason why they should not be expected to erect a house themselves, is that it will be for the good not only of themselves, but of numbers who will be moving into the place for the next five or ten years, and for the benefit of the whole Territory, for an influence is to go out from it to the distant parts of the surrounding country. Though the slips would be *sold* to new comers, it never happens in such a case, that they bring anything near their original cost. Now to erect a building, they will need but $1500. Were I worth double the sum, I really believe I should be tempted to give them half of it for this purpose. The call has been frequently made upon our friends at the East for such assistance. But I believe it has always been well bestowed. Wherever it has been given, our friends here have been encouraged and our cause prospered. Wherever it has been denied, the efforts which have been made have been much less successful. At Toledo, Mr. Sears labored with great acceptance and success. He went East to obtain funds to erect a church, he was unable to do it. He felt less encouraged to return, and where now is Unitarianism in Toledo? It will be the same here. I or some one else may labor for one or more years, but unless we have a fold in which to gather and feed our flock, we shall soon be discouraged ourselves, and our cause will surely fail, or at least be frustrated for years. [A gentleman to whom I read these last remarks thinks they are expressed too strongly. He says, 'Some of us are Unitarians on principle, and are determined that the cause shall never go down among us.']

Jan. 28,—Last evening I lectured at Wanwatosa, six miles west from here. It was a dark, drizzly evening and I had but few hearers. Among them was the Presbyterian minister. There were so few present, that I deferred an explanation of our opinions, and preached from the text, 'What lack I yet?' A wish was expressed to bear me again, and I appointed another meeting for next Friday evening. I felt almost an intruder, for they are still in the midst of a protracted meeting, and they were obliged to give up the house to me for the evening. But if I expose myself to this charge I shall certainly clear myself of the more common one of want of zeal.

In my letter to Mr. Stearns, I mention a plan in reference to building, which I had proposed to the society, I find that they will hardly feel able to fall in with it, but that they can at present only make the needed contributions towards preaching. I must recur, therefore, to my first suggestion, that we endeavor to obtain some 10 or 15 hundred dollars at the East to assist them.

If you are disposed to think me too zealous or sanguine in this matter, please consider that I was to express all our wants freely, that they might be known, though they could not be supplied.

Jan. 29,—I have just closed our evening service. There were about 40 present in the morning, 100 in the afternoon, and this evening the hall was crowded.

Yours, &c., W. C.

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Chicago, March 14, 1843.

Dear Sirs,—In a recent visit to Rockford, an account of which I will presently give you, our brethren expressed the earnest wish, that in case I could effect any arrangement by which my own Society should not be left destitute of religious ministrations, I would visit them again in the summer. I can communicate with you again on the subject by and by.

And now a word touching Rockford. On Monday, Feb. 27, I left Chicago, in compliance with an earnest invitation from R., to preach our faith to the brethren of this latter place. The whole town, as indeed, the whole of northern Illinois, has been the scene of unexampled exertion in the religious world—and of deep religious excitement throughout the community. This has been confined to no single denomination. With much that is true, deep, permanent, healthful, in religious sentiment, all the excesses; the revolting expedients; the complicated machinery; the fanaticism and bigotry, that too often characterize 'revivals,' have been exhibited most glargingly and painfully during the general recent awakening in this portion of the West. I could give you many instances of what I allude to, but I care not to excite suspicion, or ridicule or pain, in those who would delight to find cause to upbraid, or sneer at, or make jest of religion and its ministers; or who would mourn at the mistakes, or misconceptions and infirmities of those who are the instruments of the dissemination of what is in itself without error or weakness.

My arrival was hailed at Rockford with heartfelt gladness. I have never had the hand of spiritual fellowship so cordially extended *anywhere*, before. I found the public mind ripe for my labors—a religious, serious, waiting posture of soul—and therefore I could not speak without some fervor and without some effect. I preached in the Baptist meeting-house—to our brethren of that denomination there, we are grateful for their courtesy and good feeling. The weather at first was intensely cold. Thermometer the morning after I left home, 22° below zero. Our first services were held on Wednesday eve—about fifty present. The religious meetings of the Methodists and Presbyterians (in fact, Orthodox Congregationalists) were continued as usual—yet our audiences filled the house, nearly, every night. I preached eight consecutive evenings. The average of attendance was over a hundred. I gave *five* doctrinal lectures of an hour and a half to two hours long each, attention profound throughout the whole—patience apparently unwearied. Besides these evening services, we had two additional on Sunday—and a private meeting on Saturday, P. M.,—another on Monday, P. M.,—a third more formal on Thursday, P. M. On this latter occasion, I baptized three persons, and administered the communion to fourteen, of whom thirteen signed a simple covenant—five others were prevented by illness in family, severity of the storm, and a circumstance of peculiar interest, from uniting with us, as they had contemplated and ardently desired. They will avail themselves of the next opportunity to profess the faith that now guides their life and lights and warms their souls. Besides these labors, I attended one funeral—took the stage, home on Friday, thermometer at zero, and arrived Saturday, P. M.,—absent about twelve days.

I cannot exactly estimate the strength of the Rockford Society, numerically. I should say that seventy five might be presumed upon as a good average for attendance upon the services of a regular, acceptable preacher. There is great intelligence in that community, very considerable freedom from the constraints of a narrow and degrading bigotry; and much warmth of heart and kindness of character.

I am authorized to say that $200 *in money*, and enough *otherwise contributed*, in produce, to pay a minister's board, may be depended upon, for a year. The whole value of contribution would be at least $320 for the year. I need not say with what ardent yearnings for a preacher of our faith, the hearts of our brethren look toward the 'rising sun'—can a beam be directed thitherward? This is for your consideration. Milwaukie you have supplied. Next in importance, in my estimation stands Rockford. Do all you can. The labor is hard, the pay small, but the service is hallowed and glorious. *For a while*, at least, some young man might give himself to this mission. It is *charity* in the highest sense, to come out with 'the word' to cheer and strengthen, to those who are so sadly destitute of it, and who so *feel* their destitution. I wish that this *charity* might become for a while, the *law of duty*.

Very truly your friend, J. H.

For the Register and Observer.

CHURCH PEWS.

Our friend L. in his last communication speaks of the 'candor and good feeling' exhibited by your correspondent A. I thank him for the compliment if such it is intended to be, but as to the exercise of these virtues, policy, if nothing else, should teach us that a *want* of candor can do us no good, whilst its possession is of the first importance not only for our own sakes, but for the sake of the cause we may have undertaken to espouse; and as for good feeling, considering that we are strangers to each other, and of course can have no personal hostility, I see not why we should exercise any other. He certainly has as good a right to his opinion as I have to mine, and as good a right to defend it, especially as he has the sanction of custom and public opinion so deeply on his side. It is neither his fault nor mine that the course exists which has produced the diversity between us, and whether therefore he succeeds in convincing me, or I in convincing him, or neither, I trust we shall part as good friends as we have met.

In proceeding with his remarks he has accused me of having used a little 'adroitness' in substituting the word *less* for *least*, surely I was not aware of having so done. It appeared perfectly plain and simple to me, that of three things all being evil, one could be a *less* evil than the other two, and yet possess sufficient evil in itself to be rectified, and thereby be made a still *less* evil. As for instance, of two, a Church supported by government, and one supported by individual exertion. One may be a free Church and the other not. More persons may have the freedom of worshipping in the one than in the other, but then they may be compelled to worship according to dictates of other people's consciences, instead of being allowed to follow their own and this certainly would be an evil, and one which would lead many to prefer the seclusion of their own private household altars rather than to submit to. The other may in *some* respects possess *more* of an *exclusive* character than this, and yet possess *less* of evil. It may be necessary in order to its support that all who worship within its walls should pay for the privilege of so doing, and consequently a great many not able to bear the expense be excluded from its benefits.

This also is an evil, though *less* in magnitude than the other, but still it *is* an evil, and one which requires to be remedied, if the remedy is within our power,—and if so, it is an evil which of one or two others may be the *least*, and yet be capable of being made still *less*. Is not this logic? If you say no! then of course I am in the wrong. But I certainly cannot perceive, why because of three evils one is the *least*, that therefore it is the least of all evils, or incapable of being made a *less* evil than it is. Or why because of three governments we have chosen the one which seemed to have the least of evil in it, we cannot make or change without choosing one of the other two, even admitting that there are but three to choose from, cannot we improve or amend, or even make a new one if necessary?

He seems to think also that the difficulty of providing means for the erection of free Churches, (or rather we might say Churches with free seats, for a distinction it appears to me might be made betwixt the two,) 'has not been fairly or fully met.' 'The principal one being, not that he who contributes will fare no better than he who contributes *less*, but that he will fare no better and it may be not so well as he who contributed nothing, although the latter were equally able in regard to means with himself.' This is a difficulty we acknowledge,—and the one which forms the main point in the case. That one man of equal means with another should enjoy an equal amount of privilege at free cost, whilst that other is obliged to pay for that privilege, and even for the part too which his neighbor enjoys, seems like placing mankind upon too unequal a footing. To get over this difficulty then must be the main object. To say that I am able to do it is more than I should dare to attempt. I feel myself rather in the situation of one who while travelling may have found an obstruction in the road which it is highly necessary to remove, and who is looking around for aid, to those who may be able to assist in doing it. That this should be done seems perfectly plain and reasonable, but *how* it is to be done is another part of the question. Perhaps it will be said why then attempt it? Why not remove the main difficulty in the first place, and then proceed to work with some prospect of success? The answer must be, were all to do this the difficulty would never be removed. One mind may be capable of discovering the obstruction, while it may take half a dozen to derive the best means of removing it. The erection of free Churches for the poor is one way, and a very good one provided no better can be found, but this does not seem to meet all the difficulties of the case, and therefore may perhaps be made to give way to a better. These Churches when built expressly for the exclusive use of the poor, are expected to be particularly adapted to their wants and necessities; of course those classes who do not come under this head are not expected to find any benefit from this arrangement. These may be divided into three—1st. those from other Churches who like now and then to profit by the labors of others besides their own teachers, when their own churches happen to be closed; 2nd. strangers from other places who wish to devote the Sabbath to religious worship in some place erected for that purpose, or to listen to some one whose fame may have reached their own distant places of abode;—3d, those who have once been wealthy, and while so have contributed of their wealth to the maintenance of religious worship, but having met with a reverse of fortune are no longer able to do it, and consequently with the means for its attainment must renounce the privilege itself. The interest of the cause demanding that what they can no longer pay for must be given up—no matter how much they may have done heretofore, or how 'dear or how sweet' the privilege might be of being able to retain their seats in the house of God, or how extreme the pain of being obliged to renounce the Pastor of their choice, the privileges of the house they have assisted to build, and the place they have so long held within its walls—their own 'rights, and their own and their families' convenience, must of necessity in *this* case be *sacrificed* without *any*, much more an *equal* choice, of being accommodated at all.

Again he seems to doubt the seriousness of the assertion that a contributor under the system contemplated, would fare much better than he does under the present one, in having the full liberty of choosing from any of the seats in the house instead of being cooped up, or cramped up in one little spot as he frequently is now; but I can assure him that I never was more serious in my life, for how often is it the case that a person having a large family, or a frequent opportunity of introducing strangers into his pew, is obliged to leave some of his family at home, or to run the risk of intruding upon the rights of others? In the case of small families this may seldom or never occur, but in large ones it is frequently the case.

And I would ask which is the most pleasant, to go into a church knowing that you have a right to but one little spot in it, and that whatever room you occupy beyond that must be obtained through the favor or the absence of others, or to go there feeling and knowing that one seat is as much yours as another, and that you have as good a right to occupy two or three as one without the unpleasantness of feeling yourself an intruder? Is there not a degree of freedom in the very air of that room that sends a thrill of pleasure through the frame? As to the fact of separation from one's family, could there be any thing more horrible in such a circumstance taking place in a church where the seats were free, than in one where they are not. And would there not be much less danger of its occurring in the former case than in the latter where the seats might be made to occupy twice or three times as much room?

As to the remedy proposed of going early to church to prevent this difficulty, if his fears regarding the change are correct there would be no need of it, and if they are not if certainly could produce no harm, for if there is a change needed in any of our church regulations it is in the practice of going late. The excitement produced by being obliged to start early in order to obtain seats at our public lectures is certainly not so very unpleasant, and if it were there would be much less need of it where there might be so many places open for the reception of the people than where they are confined to entering one or two. As to their being induced to give up church going entirely as a consequence of being no longer certain of occupying one particular spot in the church, it seems difficult to imagine why that little spot should become so much more dear and sacred than 'the voice of the pastor, the hour of service,' or the place where it is performed as the being obliged to renounce it makes the others of no account. Is not one part of the house as sacred as another? And the service performed in the house, and the voice of the pastor as valuable in one part as another? And instead of diminishing in value from the circumstance of the uncertainty of their being enjoyed, does not that very uncertainty rather enhance their value?

As to the questions asked in regard to to the Church referred to in a former communication, all we can say is, that the time there spoken of was not when the pastor was abroad, or at a season of the year when such a result might have been expected, and that within the narrow circle of our own acquaintance there were a number not decidedly Unitarians who would have been glad to have made that their place of worship, who did not find it convenient to provide themselves with permanent seats, and to whom a Church provided for the exclusive benefit of the poor would not have answered the same purpose. If that then was the case in regard to us might it not have been so to many others and consequently a great many have been shut out who might as well have been accomodated as not!

In referring to the answer given to the question where is the benevolence which can require a man to contribute to the erection of a Church to be occupied by others as wealthy as himself, he says 'can there be any benevolence in supplying the wants and necessities of others who are themselves rich in worldly goods?—This is a perfectly reasonable question, and one naturally springing from the manner in which that answer was given. The meaning intended to be conveyed however was, that the benevolence which might prompt a man to provide for the wants and necessities of others, and which might be found in hearts touched with these wants and necessities, that this benevolence would lead him to do this even at the risk of supplying the wants of those who were able to do it for themselves. We consider no man justified in distressing himself or his family. Let him give what he is able and what he would be willing to do under the present system, and if more is necessary, call upon those who have not yet contributed but who are able so to do. And if there are those who from indifference have under the present system never been contributors, they may from benefits received through the freedom of the new one be induced at length to become such.

In regard to the fears expressed by our friend in relation to the *result* of such a change, we must say that such a one as he anticipates would be as much deprecated by us as any one. We trust however that such a result would not follow, and if it should we have a remedy in recurring again to the old system. A.

IMPULSIVE AND HOMICIDAL INSANITY.

[By Dr. Woodward of the Worcester Asylum.]

Many cases of insanity exhibit no delusion, nor even permanent excitement. Monomaniacs converse well at times, and on many subjects. They are often irritable, excitable, and passionate, but when not disturbed are calm and intelligent. The moral sense is as active and correct, with them, as with other persons; they know right from wrong, are sensible of their errors, lament the consequences of their excitement, and strive to control themselves, that they may do right and appear well. Many such cases are exceedingly conscientious, fear to do wrong, and are anxious to make reparation or acknowledgment.

Many insane persons know their condition, know their own weakness, and yet are not always able to counteract the influences that excite them to mischief. They are governed by impulse, which is excited so suddenly that the counteracting or antagonizing influences do not move seasonably to prevent mischief. This is their disease. The active propensities are quickened, and the counteracting moral sentiments are more tardy. As is commonly said, the individual acts before he thinks, and in a moment often regrets what he has done.

The impulsive insane are often irritable, restless, and jealous. Sometimes they have delusions, and sometimes not. Their delusions frequently seem to have no connexion with their outbreaks of violence. They are often the *best*, and at the same time the most *dangerous* class of patients in the asylums. They have little of the charity of the world, are most likely to be punished for their offences, and yet have the least control over their conduct.

One man in the Hospital, the past year, went out to do a small job of labor. In the absence of his attendant, the thought came into his mind that he would go and see his brother, a distance of forty miles. He dropped his tools and went off. He walked with great rapidity some hours; and then came the reflection, 'Should I have left the Hospital in this way?' The reason why he should not have left did not occur to him till he had got far away, and then he was anxious to return. He inquired the way, wandered a great distance, and finally, coming to a rail-road, took passage and returned. He was overjoyed to get back, and seemed as well as usual, but much fatigued. This man killed his wife under the influence of one of these impulses. He is a good laborer, conscientious, judicious, and honest. These impulses occur but rarely. He has always been trusted to labor alone, or with companions. Twice, in ten years, he has gone off under such an impulse, and returned voluntarily after it left him.

Another man, who is more constantly insane, left the Hospital under a similar impulse. He travelled two days, and then felt that he must return. He tried to hire the landlord with whom he stayed to bring him back, which he declined doing. He then endeavored to find his way back, but got into the wrong range of towns, and passed by. He was finally returned by a landlord whose house he visited, and a moderate sum was paid to the messenger for his trouble. The patient almost daily expresses his regret that so much money should have been paid for his return, when he could as well have come back alone, if he could have found the way. He declares he will never run away again. This man killed a neighbor, twenty-eight years ago, under the influence of one of these impulses.

Some time during the last summer, a patient was at work in the field, hoeing corn. His attendant directed him to vary his labor in some way. In a moment he raised his hoe, and struck him over the head. The wound bled freely, and looked more severe than it really was. The patient and the wounded man both returned to the house. Language cannot describe the suffering of this unfortunate man. He inquired of me most earnestly if the wound was fatal,—if the man could recover. He was pale, agitated, trembling, expressed his sorrow and regret that he had done the deed, and begged that he might see the wounded man and obtain his forgiveness. After the wound was dressed, the man went into the apartment to see the patient, who fell upon his knees and asked his forgiveness in most imploring language, expressing his sorrow for what he had done. This man also committed homicide some years ago, and now expresses his sorrow, protests his innocence of the crime, and daily prays to God for his forgiveness.

Many of the petty outbreaks in the institutions for the insane, such as breaking glass and crockery, tearing clothes and bedding, sudden excitement of passion, &c., are the result of these impulses, no less than the more serious matters of suicide and homicide.

Suicide is not always impulsive, though it is very frequently so. I have known many instances, in which the fitness of the place and the means at hand seemed the causes that impelled to the act at the time.

Many persons contemplate suicide, fear that they shall in an unguarded moment perpetrate it, prepare and keep the means at hand for days and weeks together, and yet never attempt it; such a person may do it afterwards under a momentary but strong excitement of the feelings.

A patient now in the Hospital, who is very impulsive, has informed me that he has plunged into the water many times, with the intention of suicide, but that the effect of the water had always been such as to remove the desire of self-destruction, and he had immediately struggled to save himself.

One patient, who was very suicidal, informed me, after recovery, that, when he was insane, he contemplated suicide; had the greatest dread of it, and fear that he might commit it; urged his friends to keep every thing out of his way, lest he might be induced to take his own life; and yet, at the same time, he would carry a razor in his pocket for days together, and secrete it under his pillow at night.

A patient will often give up knife, scissors, and every weapon that may be used for self-destruction, and yet these same instruments will, at another time, be found secreted under the bed, though they have never been used. This shows that the subject is frequently in mind.

The result of my inquiries in regard to suicide is, that, while it is a subject often considered by the insane melancholic, yet, when the deed is done, it is more frequently under the excitement of one of those impulses, which hurries its victim to the deed of daring before the antagonizing influences are excited.

There have been fifteen persons in the Hospital, who have actually committed homicide under the influences of insanity; and five others have made desperate attacks with deadly weapons, or inflicted wounds that did not prove fatal. In most of these cases, the fatal deed was done under the influence of insane impulse, which we have been considering.

In general, homicidal insanity is impulsive; in a few cases only, so far as I have known, has there been any considerable premeditation of the act, even in cases of supposed command from powers which the insane individual felt bound to obey. The command and the execution of it are both impulsive, and generally follow one another in quick succession that the opposing influences are not aroused to interfere and prevent the deed.

The interest at present felt in this subject, and the necessity of having all the facts that can be collected in a tangible form, have induced me to present in this report a brief history of the fifteen homicidal cases that have been under my care.

Seven of the fifteen cases of homicide that have been in the hospital, were not considered insane before they commited the act. They were at work at their several employments, were not observed by those associated with them to have any evidence of alienation of mind, knew as well as others right from wrong, how to manage their affairs and conduct business well. The first overt act of insanity was the homicidal act, and that was impulsive. Yet in all these cases the symptoms of insanity have been clear and decisive since the patients came to the hospital.

In this connexion it may not be improper to say, that of all the cases that have come to my knowledge, and I have examined the subject with interest for many years, I have known but a single instance in which an individual arraigned for murder, and found not guilty by reason of insanity, has not afterwards shown unequivocal symptoms of insanity in the jails or hospitals where he has been confined; and I regret to say that quite a number who have been executed, have shown as clear evidence of insanity as any of these. In a large proportion of the cases, the insane man is desirous to keep the evidence of his mental alienation out of sight rather than to present it, while he who feigns insanity generally presents it in caricature.

I am aware that the plea of insanity is often made in criminal trials, and may be made so often as to excite public prejudice; but till the subject is better understood, it cannot be too frequently or too thoroughly investigated. The old boundaries *have been or will be* broken down, and new principles will govern courts and jurors in deciding upon the lives of their fellowmen.

The abstract principles of right and wrong are as well understood by a large proportion of the inmates of insane hospitals as in the community at large.

Even in sane communities, the question of *right* and *wrong* is every day considered by courts and jurors, and how often are they unable to agree as to what is right or decide what is wrong!

In many cases of controversy the parties are often both honest in their opinion of *right*, though diametrically opposite to each other. Shall more be required of insane than of sane men, in such circumstances?

So far as I have been able, I have obtained some account of the trials of the cases of homicide that have been in the hospital; when I could not do this I have taken the history of the patients given by the officers who brought them to us, or by their friends, whom we have subsequently seen. We have also many circumstances of the cases from the patients themselves, who are the only persons that know the principal facts connected with them, and are able to state minutely every transaction. Some are indisposed to talk about it, others are greatly disturbed if the subject is mentioned, and two or three are too much demented to give any account of it.

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We insert a second notice of an event and of a character in both which our readers will feel interested.

DEATH OF THE POET SOUTHEY.

This melancholy event, which had so long been dreaded by the friends of the Poet, took place at his residence at Keswick, on the 21st of March. It is well known, that for the last three years Dr. Southey had been in a state of mental darkness, which latterly prevented him from recognizing those who had been his companions from his youth. It is supposed that excess of mental labor in every department of literature—poetry, history, biography, criticism, and philosophy, continued from year to year without cessation—had bowed his strong spirit at last, and obscured the genius which had so long cast a glory upon the literature of the age. There are poets whose genius is not confined to verse, but who, after reaching almost the summit of Parnassus, descend and travel in the wide domains of history, and gain a name in the cause of truth, rivalling their fame in fiction. Robert Southey was one of these, and one of the most distinguished. He gave in his adhesion to the muses early, and courted public notice in a succession of an epic stanzas, which raised him high in the ranks of inspiration. 'Joan of Arc' was written before he was twenty-one years old. In all the history of poetry we have no poem of that high order—containing such truly heroic and deeply pathetic passages, written by one so youthful. In those days—when the bard was young and ardent, and before reflection and the world had sobered down his notions, he was smitten with the theories of the revolutionists of France, and rejoiced in their promises of equality in all matters save genius. In this he went hand in hand with almost all the nation; for who did not rejoice to see a doting tyranny trampled to dust, and a hope of liberty held out for enslaved millions? But soon after he published his first epic, Southey beheld the Goddess of Freedom metamorphosed into the Demon of Conquest, and the citizens of France marching to the subjugation of free states, with a chief, whose war-cry was Universal Dominion. The poet turned from the French—not from freedom—and lent his aid to his own land. This very natural line of conduct raised a hue and cry of political heresy against him; and Byron, who was one of his bitterest foes, has left traces of this unamiable spirit in many of his works.

It is a very remarkable circumstance, that the passion of Love, which is the acting and presiding spirit in the greater part of modern poetry, is almost wholly excluded from Southey's works. Or at least it is only glanced at incidentally as forming an occasional cloud, or a gleam of sunshine, in the pictures of human life which he has placed before us. This is probably the result of that strong good sense—that perfect clearness of mental perception, for which he was so conspicuous. Southey saw every thing in nature in its true light, and gave to every thing its real power and preponderance, and no more. Love is a delightful dream for the romantic imagination of a poet to yield itself up to, as a resource and refuge from the sad realities that are for ever dragging it to the earth. But in point of fact, it exercises comparatively, very little influence in the universe of the human mind:—and it is this that Southey studied, as a philosopher as well as a poet; it is this that he sought to trace

and exemplify in its grandest and most universal bearings and attitudes. Accordingly in the whole of his works, he allows to love, all the influence that it actually possesses and exhibits—but no more. He delights to portray the domestic affections in all their power, and purity, and beauty; and in no other department of his art, is he at once so poetical and natural. Love, therefore—as it does in human life—is allowed to illustrate and beautify the other passions, but not to absorb and annihilate them. But alas! that genius, which like a full, fair, and majestic river, flowed calmly along its channel in purity and brightness—which while glorying in its conscious power of conveying health and fertility to the countries through which it passed; yet delighted to impart life and beauty to the lowest insect that drank of its waters, or the meanest flower that grew on its banks, has passed away, never to delight us more!—*Boston Spectator.*

CHRISTIAN REGISTER.

BOSTON, APRIL 29, 1843.

THE RELIGIOUS EDUCATION OF CHILDREN.

The religious education of the young is to be urged upon the broad basis of duty; it is the obligation of all others which each generation owes to that which is to follow it. There are not wanting persuasions of a milder character by which to enforce it, than to speak of it as an obligation. But the duty is so clear, so comprehensive and authoritative, that it absorbs all other considerations, though in this, as in most other of our responsibilities, pleasure and duty are combined. In a controversy of recent agitation as to the grounds of faith in Christianity as not only a true, but a revealed religion, the question is raised whether our belief should be substantiated by our own convictions and intuitions, or by the evidence of fact, of history and of testimony. Some have asked the question how men may believe with any degree of confidence, if the grounds of their faith are to be sought for in past times, in books and in traditions. This question seems to suppose that each generation is wholly independent of those which have gone before it; that we are all left to individual inquiries to discover what is true and what is to be believed. If such were the conditions of any science or art, how soon would knowledge die out from the world. If the convictions and belief and testimony of others were not sure grounds for our own faith, we should be always children, and the world would make no progress. And if we need the aid of the convictions and the instruction of others to carry on the arts of life and the branches of knowledge, why should we not need them likewise in support of the foundations of religious faith? We do depend upon the aid of others to form and substantiate our faith, and upon this simple basis rests the duty of imparting to the young the elements of religious knowledge. How this duty is to be discharged, how religious education is to be imparted to the young, is the great question. Different ages of the world have decided it differently, but after all, we shall find that the character of the religion to be taught, decides the mode of teaching it. Christianity is our religion, and we must draw from its spirit and its precepts the obligation and the means of imparting it to the young. It is a household faith, a social faith, a religion of the affections, a religion which finds more means of virtue and more opportunities of usefulness in human capacities than any other religion has found.

The spirit and precepts of Christianity have given birth to the Sunday School, and have found in that institution the best means of imparting religious instruction to the young. We sometimes hear the Sunday School spoken of as if it were an invention of quite recent date. The honor of setting in motion this gigantic engine for human improvement and happiness has been attributed to a humble individual of the present generation. True, the devoted interest, the systematic labor now bound up in the institution, is but a recent thing, but the religious instruction of the young upon the Sabbath, by services and lessons adapted to their apprehension, as it enters so manifestly into the genius of Christianity, was likewise one of the earliest fruits of Christianity. Scarcely had the Apostles left the care of the Church to their successors, when express labors were instituted for the religious education of the young. Under the name of 'catechumens,' were included both children and grown persons, who from neglect or poverty were as ignorant as children, and for their improvement simple and elementary religious instruction was provided. The early Church had its Sunday Schools. So may we trace the same institution, active though very imperfect, in the Roman Church: what was really in the power of those who were advanced in life to teach, was scrupulously taught to the young. But there were small societies of Christians who were never under the influences of the Roman Church. They were the secluded inhabitants of the wild and almost inaccessible valleys of Piedmont, Savoy, and Southern Germany; the same regions where in modern times, pastors like Oberlin and Neff have labored in toilsome self-denial to diffuse the blessings of the Gospel among poor, but honest shepherds. There through the whole period of the Christian Church, have the Sabbath hours been consecrated, by the lispings of infancy and the prayers of childhood, guided by the zealous labors of Christian hearts to the God and Father of Jesus Christ.

Again, upon the hill-sides of Scotland, children were taught to join in the forbidden worship of their parents, and were early instructed in that faith which nowhere on earth has found more obedient disciples. So indeed might we trace the evidences of the same religious care of the young in all Christian lands. The religion itself has suggested this means of entwining around it the affections of the heart, and of regenerating the purity of the soul, when the water of baptism is sprinkled upon the forehead. It is one of the cheerful and redeeming lights which shine through the melancholy history of Christendom during the last two thousand years that the faith which is yet to brighten the destinies of the human race has been religiously imparted by generation to generation. Either by the humble fireside of poverty and ignorance, or under the open sky, upon a string of beads, or from the pages of the Bible, by solemn ceremonies, or by simple hymns, piety has perpetuated its lessons. Therefore we conclude that the spirit and precepts of Christianity have suggested and will continue to suggest, the mode of imparting religious instruction to the young.

COUNTER RELIGIOUS MOVEMENTS.

In no point of view do the discordant opinions and sectarian interests of the various denominations of Christians strike us more forcibly than when we consider how many of their efforts mutually clash. The singular spectacle now presents itself of the most zealous disciples of Jesus Christ, claiming to have his honor in view, while really laboring to defeat each the other's efforts. This to a small extent may be the case in all controversies, even in a mere warfare of opinions. The aim of one party is to make converts to certain doctrines which they identify with the very essence of Christianity; while the other party rests the issue upon this supposed false assumption, and would make Christians by opposing those very doctrines. Even the types in the same printing office have frequently been made to give representations as discordant as can well be conceived of. This is an evil under the sun which did not come in this form exactly under Solomon's notice, yet he seems to have had something like it in his mind, when he wrote,—'He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.' Of course where there is this mutual hostility and denial though it be but a warfare of opinions, there is much labor worse than uselessly bestowed. Those who might be brethren are made to contend, a haze and confusion are thrown around all religious matters to superficial observers or thinkers, and the interests of religion suffer. If one could be a listener in some hundred Churches at the same time, he might well suppose himself to be upon the walls of ancient Babel. But it is not to these verbal and doctrinal controversies as dividing Christians that we now have reference. There are some redeeming features in these, which we are glad to believe, secure a measure of good. We have now in our minds some remarkable facts which have presented themselves only very lately. We refer to the measures instituted by different sects for carrying the missionary work, or the work of conversion, within each other's fold. Here there is a most striking opposition. When the missionaries of different denominations meet on heathen soil and teach their conflicting doctrines or lessons to pagans, we feel that something is wrong and that harm may result from the unavoidable contention. But Christian countries, and the private folds of different communions are now become the subjects of these counter measures. The strife between the Calvinistic and the Catholic Missionaries at the Sandwich Islands was deplorable, and has undoubtedly involved much of evil. We are likely to hear of some of the same results in Christian countries. Heretofore it has been quietly taken for granted that when two or more sects were represented in any region or neighborhood, disciples of each might use their influence to convert the disciples of the other. Then Societies were formed for the purpose of exerting publicly or privately, a sectarian influence. Thus Protestant Missionaries have been sent into Ireland, Bible and Tract distributors have been commissioned to travel over France, and efforts have been made in this way to reach the corrupt heart of Roman Catholic Spain. The Catholics in the meanwhile have sent their Missionaries into Protestant countries, Rome has educated her priests for Great Britain and America, and the donations of Belgium, Austria and Italy have been expended in the Mississippi valley. Two more steps have been taken in the same direction within the present year. Two Societies have been formed in this country, avowedly designed to oppose and resist by legal or illegal means the interests of the Roman Church. The means are legal here where is the field of one of the Societies, but illegal in Italy, the field of the other. The former Society is called the American Protestant Association. We have not referred to it before, except indirectly, because we are of opinion that the less that is said of it the better. It is a sort of league between Protestants of several sects who are willing so far to merge their own differences as to unite in resisting the progress of Roman Catholic opinions in this country. The other Society was organized in New York, and a meeting was held in its behalf in Boston, during the last week. It is called the Philo-Italian Society, and its professed object is to carry the light of the true Gospel into the oldest civilized Christian country on the globe, the land of Popes and Cardinals, of the Inquisition and the Index Expurgatorium. In reading over the proceedings of the meeting we see nothing which calls for especial remark, except what might well be imagined, that its measures are sure to meet with a small degree of success, that another lucrative agency will be established for the support of which funds will annually be teased out of the community after the delivery of exciting discourses, and that after having been thus established and so far successful the Society will languish. That Italy needs the light of civilization, of letters and of science we are well aware and we hope that this measure may spread it. But we have little hope that Calvinism can be made to flourish in Italy. We could more easily conceive of a Dutchman becoming a Shaking Quaker, than of an Italian becoming a Calvinist. We watch all these measures with interest for we believe that under the control of the Almighty, visible good will be the final result.

AN APPEAL TO THE CHURCHES.

The following letter was written by J. Olney, Esq., of Southington Conn. a most earnest and zealous friend of the Unitarian cause, to be addressed as a circular to many of our Churches. The appeal is a strong one, and we hope it will be generously responded to.

Southington, March 9, 1843.

Brethren.—At a meeting held Feb. 25, 1843, the Unitarian Church and Society recently gathered in this town, resolved for reasons that will appear in the sequel, to make the following statement of their circumstances and prospects to the Unitarian community and implore the aid of their brethren of like precious faith.

Our society was organized Nov. 12, 1841, and has with few interruptions enjoyed a public ministry to the present time. The Rev. Messrs. Briggs, Farley, Turner, Holland, Burton, Stone and Arnold have labored with us at different times. Our church was organized more recently and numbers about forty members. We have been increasing gradually in strength and as we hope in Christian graces and good works. Still, we are but a feeble band. Standing alone in the midst of strong opposition, being the only Unitarian Church and Society in the state, except one; we feel the need of sympathy, fellowship, and the necessity of some pecuniary assistance.

As it regards the expenses of the ministry, we can probably defray them. We could easily do this had we a convenient place of worship. The church we now occupy, belongs to the Episcopalians, who refuse to let us have it after the first of April next. We must, therefore, have a meeting house immediately, and are making the requisite arrangements for this purpose. But we feel that we cannot accomplish the whole alone.

Now, Brethren, will you aid us in this matter? If you who are more favored than we, could contribute a few hundred dollars, it would strengthen our hands, and encourage our hearts; our church would be erected directly, and our society permanently established.

We ask this, not merely on our own account but in behalf of our whole state. Every thing is favorable to a Unitarian movement, and a slight exertion of Unitarians without the state, co-operating with their brethren within, would produce at this crisis the most important consequences. Many of the Congregationalists of the New School, which is by far the largest party in the State, look upon us with favor. And all that is wanted is the establishment of two or three more liberal churches to lead in the reform. And this may easily be done. The permanent establishment of our society, would infallibly lead to this.

Whatever you may do for us will be most thankfully received. And our prayer will ever be that although you may not be rewarded with any earthly good, you may meet with a richer recompense at the resurrection of the just.

Your brethren in the Gospel,

J. Olney,

Cor. Sec. of the U. S. Southington.

For the Register and Observer.

Boston, April 25, 1843.

INFLUENCES OF THE DEATH OF CHRIST.

There is scarcely a topic connected with Christian Theology, upon which the views of Christians, in all ages since the Apostles, have been more vague, confused and indefinite than this. And even now you might sit a long evening and hear a dozen or more learned and devoted ministers, evidently most anxious to know and to make known 'the truth, the whole truth, and nothing but the truth,' in earnest and highly profitable discourse upon this great theme, and go away with the impression that very few, if any of them, felt well satisfied either with his own views, or the views of his brethren on the subject; nay, convinced in your own mind that none of them had hit full and hard upon the real truths in debate. And yet this has been considered by all Christians, in all ages, the paramount theme. The influences of the cross are made to embody and concentrate all other Christian influences, are made the influences that convert, that sanctify and save the soul.

Are we then to infer that the precise way in which the Cross of Christ, the blood of Christ, or the death of Christ operates in the salvation of sinners, as to cause and effect, is altogether a mystery too sacred or too deep for mortals to explore? *I trow not.* I mean not that we are capable of comprehending, or that we have any immediate duty or interest in trying to comprehend the entire purpose of the Almighty, in sending us a meek and lowly, a suffering and a crucified Savior; and thus to show his *power and his wisdom* in our salvation. There may be purposes, most important purposes, connected with the cross of Christ, which we shall never be permitted, never be competent to know; purposes into which the Angels may always 'desire to look,' but never be permitted, never be competent to know.

But I cannot, will not believe, that the most efficacious of all Christian influences were designed to be merely arbitrary influences, or altogether mysterious influences, such as we may not philosophically and experimentally trace out to their natural and legitimate results on human character and human salvation. I cannot will not believe that Christ shed his *atoning* blood, 'poured out his soul unto death,' for the salvation of sinners, whilst at the same time we are prohibited from knowing any thing of the particular way in which this precious offering of himself is directly efficacious in their salvation. I hold it to be our imperative duty, and it should be our highest joy, to study out most diligently the saving power of the cross of Christ, to know 'the fellowship of his sufferings,' and the 'power of his resurrection.' It may be regarded as a matter of personal experience, who can the most clearly and the most circumstantially trace out the influences of the cross of Christ upon their hearts and their lives.

But it will be said that it is on all hands admitted to be a difficult subject. Not so difficult, perhaps we shall find, as it has usually been considered, and actually been made. And from most of the discussion I have ever read or heard upon the subject, I am satisfied that a misconstruction and misapplication of the sacrificial language of the New Testament has been the greatest hindrance to a right understanding of the doctrine of atonement, reconciliation or redemption. And that language we should be reminded, all refers immediately back to the sacrificial Institutions of the Old Testament. It could not be otherwise. For the writers were Jews. Their writings, for the most part, were addressed originally to Jews, or to those who were familiar with Jewish institutions and customs. Their illustrations, of course, would naturally be derived from Jewish affairs. When, therefore, we shall have ascertained the origin, nature, design and efficacy of the sacrifices of the law, we shall have done much, not to say all, that needs to be done, to know the efficacy of the one great sacrifice of the Gospel. In the atonements of the Old Dispensation we shall find a key to unlock, and a clew to unravel most if not all the mysteries in the Christian doctrine of atonement. Not, as has too generally been supposed, that any of the Jewish sacrifices had a prospective reference to the death of Christ. For this nowhere appears, at least, I have nowhere seen it on the Jewish records. But because we see one great purpose, and that a moral purpose, extending through or underlying, the whole of that sacrificial language. To make all this plain would require a treatise, a volume, rather than an article *tolerable* in a religious journal. I can therefore but little more than point out the course, and give the general result of my own inquiries.

As to the origin of sacrifices, their early prevalence, and their universal prevalence always among ignorant and barbarous men, we find them to have been so early adopted into their religious worship, and to have constituted so conspicuous a part of it, that we must conclude there is something in them congenial to man's religious nature, and peculiarly suited to his condition where they have thus prevailed. In the first stages of civilization man is hardly susceptible of a pure spiritual worship. Sense and imagination seem the only avenues for Religion to his understanding and his heart. He must worship, in part, by means of outward objects, of ceremonies, rites, and commemorative festivals. But the only legitimate object of all these is, to serve as indications of religious faith, gratitude, love, and obedience in the individual worshipper. And if we carefully study the Old Testament, we shall find, that they were never accredited, by any prophet of the true God, except as the means of thus promoting religious sentiment and character. It does not appear, that God preferred the offering of Abel on account of its kind or its value; but solely on account of the disposition, with which he offered it. 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.' And Cain 'slew him because his own works were evil, and his brother's righteous.' It was natural and proper that man should bring an offering to God of the products of his labor, whether of the increase of his flocks, or of the increase of his lands, in token of his dependence and his obligations. Further than this it does not appear, that sacrifices were ever authorized or tolerated in the worship of the true God. In proof of this, so many passages might be cited from Moses, from the prophets and the Psalms, that we can hardly begin to name them, in this article. So long as the Hebrews, in all the minute variety of their ritual sacrifices adhered to this great moral purpose, their offerings were accepted. But when they deviated from this they were rebuked and condemned. The atoning sacrifices of the Hebrew ritual, one and all, were designed, either directly or indirectly, to inspire the sentiments of moral purity, innocence, and holiness, of humility, gratitude and obedience, of strict justice and integrity; in a word to be a motive and an evidence of love to God and their neighbor, as well as of self-discipline and self-control. And we may be reminded, that these Atonements were sometimes made when no guilt had been incurred, as in certain cases of disease and natural infirmity. They were also made, on certain occasions, for an infected house, for the holy sanctuary, the tabernacle and the altar. So bad a man as Balaam, and on so bad an errand to Moab was mindful of this great moral purpose. When anxiously *consulted* by Balak, as Micah tells us, vi. 6th, with what humble worship, and what costly offerings he might propitiate Israel's God. 'He hath showed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God,' was the son of Beor's reply. I can barely refer to a few more of the very many passages of similiar import, as my limits will not permit me to insert them. Besides very many solemn cautions and injunctions, throughout the book of Deuteronomy, which may be considered as Moses' own exposition of the intent of his Ritual, see 1 Sam. xv. c. 22 v.,—Psalms iv. 5th, xl. 6th, l. 8 to 15 v., li. 16th, to the end. Prov. xxi. 3 and 27. Mark xii. 33d.

We cannot find the least intimation, in the Old Testament, that any material sacrifices were pleasing to God on account of their number, kind, or value; that they were intended as a substitute for the life, or the obedience of those who offered them, or were in the proper sense vicarious; or that they could *atone* for sins, or ransom and redeem the sinner, and reconcile him to God, independent of a penitent heart and an obedient life. No, we shall find throughout the Jewish Bible, that these were the besetting errors of the Hebrews, the flagrant corruptions of their sacrificial worship. They were nothing more nor less than the barbarous notions of the grossest idolaters, who deemed those sacrifices the most acceptable to their gods, which were most dear to them, and so 'caused their sons and their daughters to pass through the fire unto Moloch.' And such a sacrifice the impious Balak seems to have been full ready to make to Israel's God, if so he might accomplish his cherished purpose against Israel's hosts.

If such be the evident drift and purpose of all the sacrificial rites and language of the Law; if theirs was merely a moral influence, intended to act upon the minds and hearts of the Jews, so as to lead them to repentance and procure the favor of God, it must follow that none but the same kind of influences were intended by the last great Sacrifice of the Gospel, even if we admit those sacrifices all to have been prospective, and strictly typical of the death of Christ. But I will not pursue this argument, preferring to discuss the subject of the Cross in what I consider its true and natural relation to the Atonements of the Law of Moses.

L. C.

[*To be concluded in our next.*]

CORRESPONDENCE.

Milwaukie, W. T., Feb. 4, 1843.

My Dear Sir,—Nothing very remarkable has happened since my last letter was written—but I continue my journal according to promise.

Tuesday, it stormed violently, and I was prevented from fulfilling my engagement to preach at Brookfield. Wednesday, I attended the funeral of a child. But while there has been this one death, there have been three births in our Society since my arrival. Last evening I repeated my visit to Wanwatosa. I had not more than twenty hearers. I gave them a sketch of our opinions, and was listened to with the utmost attention. I spoke with more freedom than I should have done, had I known that the Presbyterian minister was present, which he was without my being aware of it. I shall not go again for the present. It seems to be too much like interfering with his operations,—and he appears to be a worthy man, and has been very civil to me. I shall, however, send out a few tracts to one or two persons who are disposed to investigate our views more fully.

I find, on inquiry, that much more interest is felt in reference to building than I had supposed, and that a strong disposition is manifested to accept of my proposition. A plot of land will be given us. I intend to modify my proposition as follows: to offer to raise for them as much as they are able to raise here. Twelve or fifteen hundred dollars, we are confident, will erect a well finished, plain, but neat house, sufficient to accommodate two hundred, or two hundred and fifty. And may I not confidently promise them half of this sum from abroad? I am ready to pledge my own credit for it. I think a meeting will be held in a few days, to consider the matter.

February 6. Yesterday was very unpleasant, cold, and hard walking. Our audiences were, however, quite good. In the morning my text was Eph. 4, 13—my subject, 'Perfection the aim of Christianity, and Jesus Christ its example.' In the afternoon my text was Phil. 3, 12—my subject, 'The pursuit of perfection to be engaged in under the influences and amid the circumstances of common, daily life.' In the evening, my text Phil. 3, 13, 14—my subject, 'One ideal of excellence unattainable—but may be faithfully pursued; man must be imperfect, but need not be sinful.'

A meeting was called for Wednesday evening, to consider the subject of building.

8th. The last two days have been excessively cold—the thermometer falling as low as 20°. Last evening, however, I went out to Brookfield, to hold our deferred meeting. A few persons assembled, and I gave them a sketch of the history of Unitarianism. I also distributed a number of tracts. Considerable interest was manifested, and I was encouraged to appoint another meeting for next week.—The opposition Singing School is still continued. Those whom I meet on these excursions are chiefly men of considerable intelligence and strength of mind. They know but little of our religious views. I am confident that it will do them good to hear them expressed, if it be but once, and although there is no hope of affording them a continued Unitarian ministry. The good seed is sown, and some of it must take root, spring up, and produce fruit.

Feb. 9. Last evening, our Society held a meeting in reference to building. I am told that an excellent feeling prevails, and the preliminary steps were taken. A Committee was chosen to select a plot of ground. It is found that the gentleman who is willing to give, has no suitable land—therefore a plot will have to be purchased. A person is employed to draw a plan and to make estimates. It is calculated that the land will cost $300, and the house $1200. The Society will contribute one half, and I am pledged to raise the remainder. This, I trust, I shall have no difficulty in doing.

I must, however, look to you for counsel and assistance in doing it. Will you, Sir, ascertain whether any or all of it ($750) can be obtained in Boston, either from the A. U. Association, or the E. Miss. Society, or the Society for the propagation of the gospel, or finally from those who are engaged in the recent efforts to sustain the Missionary enterprise. If this cannot be done, the sum must be obtained from our religious Societies, in the same way in which Bros. Elliot and Harrington raised funds for similar purposes. I am to come on in May or earlier, and if nothing better offers, I must undertake the work of solicitation. There is one objection, however, to this course—that it will considerably delay my return, and my presence is perhaps more important here than the labors of many a preacher, partially or wholly unoccupied at the East. I would suggest, then, the employment of some one else, to solicit contributions in my stead. Would Mr T., or some one equally qualified, in this work—he might feel that he was promoting effectually the cause of Christianity at the West.

Yours, &c. W. C.

RECENT PUBLICATION.

OUR POLITICAL IDOLATRY.

'A discourse delivered in the First Church in Roxbury, on Fast Day, April 6, 1843, by George Putnam, Minister of that Church. Published by Request of the Parish. Boston: Wm. Crosby & Co., 1843—8vo. pp. 16.

The Text—remarkably applicable to the discourse is, from Isaiah, x. 11. 'Shall I not as I have done unto Samaria and her idols, so do to Jerusalem and her idols?' From these words the preacher draws a warning counsel, which we agree with him in thinking that our country very much needs. He solemnly and most eloquently protests against the idol worship of this nation which is the fawning flattering obeisance to our Sovereign King, Majority, and the system of courtiership with which this Monarch of our land is beset. We will give a long extract, as more desirable to our distant readers than an analysis of the sermon.

I am showing that there is the same room for, and danger of, a despotism, under our institutions, as under any other, and that the same consequences must follow. Why is there not the same room for it? Let us see.

'One leading maxim under a monarchical government is this, that the king can do no wrong; that is, he cannot be called to account, tried, or punished for anything he may do. This maxim is probably essential to sovereignty, and to the stability of a government; but is a great help to a king towards becoming a tyrant. The same maxim here pertains to the sovereign majority, and is more potent here than elsewhere; an individual tyrant may be put out of the way, like a Julius Cæsar, a Charles I., or the Russian Paul, and the many kings that have been dethroned; but our multitudious sovereign may commit what outrages he will, outherod Herod in atrocity, and there is no remedy, legal or illegal.

It is little relief, that the majority may change every year, now this side triumphing, and now that. If the system be such as gives absolute power to the ruling party, little is gained by a frequent change of masters. The rival houses of York and Lancaster alternated on the English throne, every few years, for a long period; but it made little difference in the condition of the oppressed subject which side was uppermost. So let the principle be established, that a numerical majority is absolute in power,—the constitutional checks removed or evaded,—and it will matter little to individual citizens which party triumphs to-day or to-morrow.

Is our sovereign any less likely to commit violence than other sovereigns? The greatest atrocities on record have been committed, not by kings, but by excited and dominant masses, sometimes with, and sometimes without, the forms of law.

That great interest, so closely connected with the prosperity and morality of a nation,—Property,—is that more likely to be respected under an absolute democracy than under any other absolute power? No; the popular passion and jealousy are more easily excited against this interest than any other. From the nature of things, property, if it exist and flourish at all, must be very unequally divided. It is true, we have not, and cannot have, any permanently rich class. The families that are rich now are no more likely than others to be so a few years hence. But those, who, for the time being, happen to hold property in large masses, are always objects of jealousy, often bitter and rabid, to those who have little or none, for the time being; that is, to the majority, the sovereign. At least, such a jealousy may be easily awakened by the interested demagogue. Let that majority become the absolute, unlimited monarch, according to the tendency of the times, and the security of property is gone. The assault will be gradual and specious at first, but effective. It will show itself in a noisy and meddlesome zeal for the rights of the poor, in petty persecutions of property, all sorts of embarrassments thrown in the way of its operations, inquisitorial proceedings instituted over private possessions and affairs, innumerable means of thwarting, vexing, hampering the thrifty and successful,—making them odious and suspected. This the way with despotism, whether popular or monarchical. There is nothing in our institutions, after the removal of a few barriers,—which are no more than bulrushes in the hand of our mighty sovereign,—nothing to hinder our approaching the condition of some Oriental states,—(for the thing has been comparatively unknown in modern Europe, except in France, during the reign of the Jacobin clubs,—)Asiatic states, I say, in which the possession of riches subjects the holder to such exactions, persecutions, and dangers, that treasure is hidden in the ground, carried out of the country, disappears, is hunted out of visible existence, by the jealousy or cupidity of the potentates. It would be no marvel, if another century should witness such a state of things in this favored land; for such a potentate is growing up here, and, under the plausible motto of Popular Rights, sounded from all tongues, as fast approaching the fatal absolutism.

Once more,—is our boasted sovereign one that is sure to surpass other sovereigns in the moral character of his dealings with mankind? Will this sovereign manifest a high-toned conscience, a scrupulous regard to honor and good faith in his engagements? This question is answered but too plainly already. To the infinite shame and sorrow of every high-minded citizen, the answer is written down before the eyes of the world in facts as black and foul as any, of this class, that ever yet blasted the fame of prince or people. In some States of the Union,—and God only knows how it would be in other States under like difficulties, or how it will yet be in some of them,—in some States debts have been openly repudiated, or else evaded under flimsy pretexts more disgraceful than open repudiation, because more mean. And this by the people, the infallible majority, the immaculate heaven-born sovereign of the New World, the model government, the desire of all nations! Our good name is gone beyond the power of many ages to redeem. The most beggarly prince in Europe, who strives to maintain a tottering throne, or who only goes out on adventure to acquire one, is a more welcome applicant to the capitalist than many a State in this Union, or the whole together; and our glorious sovereign, Majority, that we fondly dreamed was to eclipse all others in the splendor of his power and the exaltation of his character, is a disgraced swindler, that can no longer be trusted for a mess of pottage. After this, any, the gloomiest, apprehensions for the career of our great potentate, in his future strides to absolutism, will not be deemed quite fanciful or gratuitous. Ten years ago, had this moral outrage of repudiation been predicted, the prophet would have been scouted, as a libeller, that could be no lover of his country. Yet now it is fact,—a fact that should secure a charitable hearing for one who ventures to whisper his fears of calamity and disgrace yet to come.'

Another passage near the close of the discourse will impress its warning yet more earnestly.

Humiliation,—a word most appropriate to our subject. It is the one thing that this nation needs,—*humiliation!* We want it; not such as consists in shame and disgrace without repentance, of which kind we have enough; but humiliation before God. Our pride needs to be humbled. We are a vain-glorious people,—none more so ever flourished. Pride such as ours must be put away, or it must have a fall and we with it. The truth is, we have set up an Idol. The specious name we have inscribed upon its car is *Popular Rights*; a noble title, a precious possession, and never to be disparaged, ever to be honored,—yes, honored and guarded, but not *worshipped*. Our people worship it, make a god of it. Our public men can never laud it and magnify it enough. It is the one great theme of state papers, and the daily press, and the popular harrangue. 'Take care lest Popular Rights be abridged, or called in question, or secretly undermined, or be not worshipped enthusiastically and loudly enough.' This is the one precept, the universal homily of politics; as if any one questioned the validity of those rights; as if the least conceivable speck of danger lay in that direction of all others; as if the one great and only peril with us did not consist in exalting the popular will into a divinity, and men's believing that the voice of the people is in very truth the voice of God; as if the only possible despotism for us did not threaten us singly and solely from the side of party passion, and sweeping popular domination, majority exalted into a tyrant. One of the worst Roman emperors, Domitian, I think, had his closet panelled all round with mirrors, so that no assassin might approach him unperceived. His thoughts were always upon assassins; he could conceive of the existence of no other evil; not considering that the dangers and miseries of Rome were centred in himself,—him alone, his power and his cruelties. So our emperor, the Popular Will, who is not nearly so bad as Domitian, has mirrored himself all round, and is watching with sleepless eye for the approach of an enemy; conjuring up fearful spectres, of king or aristocracy,—phantoms that exist nowhere in this country, but in the cant of demagogues, and in the brain of the ignorant and deluded;—his guards proclaiming, every moment, from every quarter but the right one, 'Here they come! here is danger!' when, in fact, it is from himself alone that the ruin of our liberties can possibly come; in himself lies the only conceivable danger.

We worship a political idol; Popular Rights, Equal Rights, Inalienable Rights, is the flaming inscription; but under that title we worship man, human nature, ourselves, our iden of speedy perfectability, our own omnipotence and infallibility, our unparallelled intelligence, and unequalled liberty, and glorious destiny. This idol may crush us yet, as it has others; as Samaria, so Jerusalem. In this idol, and our fanatical worship of it, lies our danger. When we learn to believe in God as firmly, and to worship him as devoutly, then, and not till then, the danger will be overpast.

Political and Mercantile subjects are matters well nigh excluded from our pulpits. Such a jealousy prevails out of our congregations that no allusion to them on the Sabbath is relished. But, from the settlement of this Commonwealth the Annual Fast and Thanksgiving Days, have been regarded as occasions of special license, and the minister has been allowed to turn politician. Even this custom is going out of use, and perhaps it is as well that it should. The people suppose that ministers know nothing about the morals of politics and trade, but they are mistaken; ministers know more about such subjects than they have credit for. Probably, however, as a general rule they may accomplish more of good, by indirect references, by preaching correct principles as applicable to all the interests of life, and by converting the heart which is the fountain of all purposes and deeds. We could wish that Mr. Putnam's Discourse could be read at Town-Meetings and in the High-Schools of the Commonwealth.

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'WHAT THINKEST THOU.'

A Sermon, preached in the Twelfth Congregational Church, Boston, Sunday, March 5, 1843. By Samuel Barrett, Minister of that Church. Printed by request. Boston: Printed by Tuttle and Dennett. 1843.

We are of those who think that our views require to be continually set forth, controversially, earnestly, impressively, learnedly, or with great simplicity, as different occasions may demand. We do not believe that there is a single Society in our denomination which would not be benefitted, not only by the exhibition of our opinions on the great single doctrines of the Gospel, but by a general summary given at least once in each year of Unitarian sentiments. It is almost absurd for those who differ from us doctrinally, to charge us with preaching our differences too much; we do not preach them half enough. A sermon of the character of the one now before us is calculated to do a vast deal of good. We extract the excellent summary given in the beginning of the discourse.

'The opinions I hold, in common with liberal Christians generally, are, as you know, in several respects unlike those which prevail in many parts of our country; and the question is very naturally asked by some persons, 'How shall we, who have not much leisure for personal investigation, be enabled to judge between the conflicting claims of different systems?' To which I reply by suggesting two simple, easy, and safe rules. In the first place, compare the prominent features of those systems with the leading principles of the Christian religion as it was originally inculcated from the lips and manifested in the life of its divine Author. Not much either of time or of labor is required for this; and as the Son of God is the acknowledged Master, it must seem obvious to you, that the theory of faith and practice which embraces all that he taught and exemplified cannot be essentially defective, and that any one containing more may, in proportion to the excess, be false and injurious. In the second place, glance at the chief points of the proposed systems, that you may see how they are adapted to man's nature. God, of course, is the author of this; and to this, certainly, a religion in accordance with his will must be suited. Now if, in examining the different schemes of theology offered to your notice, you perceive one of them to be fitted, in a higher degree than any of the rest, to meet the wants of our nature and to carry it forward to its perfection, then, clearly enough, you have reasonable ground for presuming, that it approaches nearest to the standard of the primitive gospel, and therefore best deserves acceptance. Or in other words, if in contrasting two formularies of doctrine and duty, you find that the one approves itself to men's common sense of truth and right, while the other shocks it; that the one demands the prostration of an intellect evidently created to be active and free, while the other encourages its efforts in all useful investigations; that the one, by disparaging, relaxes the moral powers, while the other, by its generous appeals, quickens and strengthens them; that the one, in making man's welfare to depend on vicarious expiation and imputed righteousness, obscures and renders doubtful the spontaneous sentiments of his soul respecting divine justice and human responsibleness, while the other, by its doctrine of recompence according to personal conduct and character, at once illustrates and sanctions his natural views of God's equitableness and his own accountability, thus affording suitable motives for sincere piety and true virtue; that the one so interprets nature, providence, and man's condition and prospects, as to add new and distressing anxieties to the unavoidable troubles of his lot, while the other connects, in such a manner, unerring wisdom and infinite benignity with the works of creation, with the order of events, and with the discipline and results of human life, that every painful agitation, except that of sin, is soothed to peace; that the one veils God's paternal attributes, and represents him in his character of Sovereign and Judge, as so stern, unrelenting, revengeful, that his creatures' love toward him, if awakened at all, must be forced sentiment, their gratitude a reluctant offering, and their obedience a service of fear, while the other pourtrays him as a Father, infinitely tender and compassionate as well as all-powerful and just, consulting the highest good of his children, alike when he punishes and when he rewards, and therefore a Being whom it is not less delightful than obligatory to seek after, to worship, and to obey with the whole mind and heart and life; that the one, in its account of man's destiny in the future world, recognizes but two divisions of the race, assigning to each a state of weal or of wo, at once arbitrary, fixed and unchangeable, while the other points to an infinite graduation of allotments precisely accordant with actual differences of capacity, disposition and character, and provides for human progressiveness forever;—then are you not furnished with good reasons for the presumption, that the former must be a departure from, and the latter is a near approach to, the standard of the pure gospel; inasmuch as God, being equally the maker of man and the inspirer of Christ, could not have revealed a religion through the one, for the use of, and yet unfit for, the nature he had given to the other?'

NEW PUBLICATIONS.

We should suppose that the best business done at the present time must be that of paper making. We have not heard of any particular decline in the price of this material, and we know that vast quantities of it must be used. We might give each week a list of volumes which we see announced 'printed in a cheap form.' We have already spoken of the two most valuable works now in course of publication in this shape, Alison's History of Europe to be completed in 16 numbers, seven of which have now appeared, and Brande's Encyclopedia, to be completed in 12 numbers, the sixth of which was published last week. These are works of sterling value and will retain their value perhaps long after this method of publication has been ruined by competition and excess. The Harper's intend to issue a new Edition of their valuable series, 'the Family Library,' in weekly numbers; the type and paper are the same as in the former editions, the only difference seems to be in the cover of the volume, which is a simple paper wrapper. The price of each volume is a quarter of a dollar. The first three of the series, containing Milman's History of the Jews have already appeared. These works with a complete assortment of this species of literature may be found at Saxton & Peirce's, Washington Street.

Three more of the Tales of Miss Bremer, the authoress of the Neighbors, which has been much admired, viz., 'the H. —— Family,' 'the President's Daughter,' and 'Nina,' are announced as in press, and nearly ready for publication in this city. The H. —— Family has just appeared.

ANTI-MISSIONARY SOCIETY.

This is an age of Antiism: Here is the latest development.

There is an association in Indiana, embracing Churches in some *ten* or *twelve* counties, the first article of whose constitution reads thus:

'This Association shall be called the Missinjwa Predestinarian, *Regular* Baptist, Anti-Missionary Association.'

The fourth article provides that 'if any member of the churches unite with any other society, to perform any religious or *moral* duty, they thereby dishonor the Church of Christ, and should be dealt with accordingly.'

A few years since, they adopted the following rule, copied verbatim, literatim, (et punctuatim,) from one of their record books: We do not have fellowship with the mistion sistom nor aney of her benevolent institution so called such as temperance Societies Bible Societies Sunday schools nor aney one advocating for them we believing them to be entirely unwarranted in the word of God in their present features.'

The above extracts are from the *Baptist Banner*.

DOMESTIC MISSIONS.

The undersigned in behalf of the Committee for collecting funds for Domestic Missionary and other purposes, acknowledges the receipt of the following sums.

From Daniel L. Gibbens, Esq., donations of several Gentlemen in the Chauncy Place Society, in this city,	$277 00
From Rev. Samuel May, donations of a few members of his Society, in Leicester,	70 00
From Rev. Geo. Putnam, donation of a member of his Society, in Roxbury,	15 00
From a member of Rev. Mr. Palfrey's Society, in Grafton,	1 00
From S. W. Robinson, Esq., for subscriptions and donations in the Second Church, (Rev. Chandler Robbins',) in this city,	750 00
	1113 00

STEPHEN FAIRBANKS, *Chairman.*

NOTICE TO ASSOCIATIONS, AUXILIARY TO THE AMERICAN UNITARIAN ASSOCIATION.

Auxiliary Associations are requested to make their Annual payments to the Treasurer of the Parent Association, Henry P. Fairbanks, Esq., No. 74 Kilby Street, on, or before, the 20th of May, as his Report will be made out at that time.

CHARLES BRIGGS, *Gen. Sec. A. U. A.*

SUNDAY SCHOOL NOTICE.

The next Semi-Annual Meeting of the Middlesex Sunday School Society, including the Societies of the Cambridge Ministerial Association, will be holden, at Lowell, on Wednesday, May the 3d, at 10 o'clock, A. M. Rev. Mr. Stetson is expected to give the discourse in the afternoon. The friends of the cause, in the neighborhood are invited to attend.

BARZILLAI FROST, *Secretary.*

*** The ordination of Mr John F. W. Ware, as Pastor of the Church and Society in Fall River, will take place on Wednesday next, 3d May, at 11 o'clock. Sermon by Rev. George Putnam.

MIDDLESEX NORTH ASSOCIATION.

The next Meeting of this Association, will be holden at the House of Rev. Mr. White, in Littleton, on Wednesday, May 3d, at 10 o'clock, A. M. There will be a religious conference on Tuesday evening preceding, at which the members are requested to be present.

R. BATES, *Scribe.*

GENERAL INTELLIGENCE.

New England.—American travellers in foreign countries generally return well satisfied with home. This is natural enough, even if the amount, of whatever renders our earthly life most desirable were only equal in our own country to what is found abroad. But the fact that most travellers return with so strong an affection and preference for home, is fair evidence of the superiority, on the whole, of our own country. This sentiment is confirmed by the following remarks of Mr. Lyell, the eminent Geologist, at a late meeting of the British Geological Association. Let it not too much flatter our natural vanity; but only stimulate us to correct the many crying abuses and faults by which our fair fame as a people is yet deeply shaded.

'Were I ever so unfortunate—says Mr. Lyell—as to quit my native land to reside permanently elsewhere, I should without hesitation choose the United States for my second country, especially New England, where a population of more than two millions enjoys a higher average standard of prosperity and intellectual advancement than any other population of equal amount on the globe.'

UNITARIAN SOCIETY IN BANGOR.

We alluded in our last paper, to the prosperous condition of the Unitarian Society in Bangor, under the pastoral care of Rev Mr Hedge. A friend has furnished us with the following.

Good Friday.—The anniversary of our Lord's Passion was celebrated with public religious services by the Unitarian Society in Bangor. The rite of confirmation was administered to a large number of persons who took this opportunity to join the Communion of the Church; those of them who had not been baptized having first received that ordinance.

The following is the order of services on the occasion.

Voluntary by the Choir. Chant. Psalm xxii.

My God! My God! why hast thou forsaken me?
Why so far from mine aid and from the words of my cry?
O! be not far from me for trouble is near, for there is none to help!
All who see me laugh me to scorn.
The assembly of the wicked have enclosed me.
They have bound my hands and my feet,
They divide my garments among them
And for my vesture they cast lots.
But be not thou far from me Oh Lord;
O! my strength make haste to help me!
All the ends of the earth shall remember and return to the Lord;
All the kindreds of the nations shall worship before him,
The race which is to come shall hear of Jehovah;
They shall come and declare his righteousness,
His mighty deeds to the people that are yet unborn.

Prayer. Lesson from the Scriptures. Hymn—composed for the occasion.

'Twas the day when God's Anointed
Died for us the doom appointed,
Bleeding on the guilty cross.
Day of darkness! day of terror!
Deadly fruit of ancient error,
Nature's fall and Eden's loss.

Haste! prepare the bitter chalice!
Mortal Hate and mortal Malice
Lift the royal victim high!
—Like the Serpent wonder-gifted,
Which the prophet once uplifted—
For a sinful world to die.

Cruel hands with thorns have crowned him,
Cruel tongues are raving round him,
Jew and Gentile fiercely lower.
Friends are false and foes are many;
'*Eli lama sabactihani.*'
Father save me from this hour.'

Conscious of the deed unholy,
Nature's pulses beat more slowly
And the Sun his face doth hide.
Darkness wrapped the sacred city,
And the earth with fear and pity
Trembled when the Just One died.

'It is finished'! Man of sorrows!
From thy cross our frailty borrows
Strength to bear and conquer thus.
While, extended there, we view thee!
Mighty sufferer! draw us to thee!
Sufferer victorious!

Not in vain for us uplifted—
Man of sorrows, wonder-gifted!—
May that sacred symbol be;
High and hoar amid the ages,—
Guide of heroes and of sages—
May it guide us still to thee!

Still to thee! whose love unbounded
Sorrow's depth for us hath sounded,
Perfected by conflicts sore.
Honored be thy cross forever!
Star that points our high endeavor
Whither thou hast gone before.

Discourse. Hymn—'The Saints on Earth and those above.' Baptism and Confirmation. Lord's Supper. Benediction.

From Sierra Leone.—We mentioned on Saturday the arrival of the Rev. William Raymond and lady, from Africa,—the gentleman who went out with the Africans of the Amistad. He and his lady have come home for the purpose of recruiting their health, and in the hope of awakening an interest in behalf of that part of Africa in which Mr. Raymond has for some time been laboring, intending to return after the sickly season shall have passed away. While in Africa, Mr Raymond became acquainted with the Wesleyan missionaries under the superintendence of the Rev Mr Dove. Mr Raston, a member of that mission, and the editor of the Sierra Leone Watchman, accompanied Mr Raymond into the dominions of King Thomas Tucker, at Kaw Mendi, who resides about a hundred miles south of Sierra Leone, some twenty-five or thirty miles inland, on the banks of the river Jong, to make a negotiation for land, &c. preparatory to the removal of Mr Raymond from York, Sierra Leone, with the Mendians, and the permanent establishment of the mission. The Tribune says they were kindly received: and the king with his son readily consented to leasing land near the village where he resides, for the purpose mentioned. He waives requiring that the present, as has been usual, should be in rum, powder, &c. and will receive it in other articles or in coin. The present, amounting to about one hundred and fifty dollars, he should, he said, distribute among the five chiefs under his authority. The annual rent of the land required for the missionary station, will be one hundred and fifty dollars.—*N. Y. Commercial.*

Hartford and Springfield Railroad.—We learn that immediate and energetic measures will be taken to set this work in motion, and have no doubt that it will be completed with all the despatch that circumstances will permit. The experience of the past season has demonstrated (if further demonstration was necessary) that the New Haven, Hartford and Springfield route, from New York to Boston, and also to Albany, is the most feasible in every respect, if this road is completed. It will combine a certainty and safety which no other route can, at all seasons of the year, and hence must command a preference with travellers, either for business or pleasure.—*New Haven Herald.*

The Mission to China.—The Boston Courier says that letters were received in Boston, by the Britannia, from Mr Everett, our Minister at London, from which it is inferred that at their date he had not made up his mind whether to accept the office of Minister to China, or not. He received the news of his appointment by the Great Western, which arrived at Liverpool on the 1st inst. and the Brittannia sailed on the 4th.

Agriculture and Manufactures.—The Rochester Democrat states that the manufacturers of New England last year used over two hundred thousand barrels of flour, in making starch and sizing for their goods—being a larger quantity of flour than was exported to England in the same time. The manufacturers of the single State of Massachusetts, during the same time, consumed more Western flour than was exported to all foreign countries! Is it not clearly the interest of the farmers of the west to foster manufactures!

Sac and Fox Indians.—The Madisonian publishes, officially, the ratified treaty made with the Sac and Fox Indians, on the 11th of October last, by John Chambers, Esq. United States Commissioner. By this treaty the tribes of Sacs and Foxes cede to the United States, forever, all the lands west of the Mississippi river to which they have any claim or title, or in which they have any interest whatever—reserving a right to occupy a portion of the land ceded for a term of three years from the time of signing the treaty. In consideration of this cession the United States agree to pay annually to the Sacs and Foxes, an interest of five per centum upon the sum of eight hundred thousand dollars, and to pay their debts mentioned in a schedule annexed to the Treaty, amounting to the sum of two hundred and fifty-eight thousand, five hundred and sixty-six dollars and thirty-four cents.

It is made the duty of the President of the United States, as soon after the ratification of the treaty as may be convenient, to assign a tract of land, suitable for Indian purposes, to the Sacs and Foxes, for a permanent and perpetual residence for them and their descendants, which tract of land shall be upon the Missouri river, or some of its waters.

In the schedule of debts due by those tribes of Indians to individuals, which the Government has obligated itself to pay, we observe the following: Pierre Chouteau, Jr. & Co. of St. Louis, Missouri, $112,109 47; W. S. & G. W. Erving, Indiana, $66,371 83; J. P. Eddy & Co., Iowa, $52,332-78; and a number of others of smaller amount.

Rail Road to Springfield.—A meeting of the Directors of the Hartford and New Haven Rail Road Co, was held in this city last week, to consult on measures in relation to building a rail road between this place and Springfield. A plan was brought forward which is thought to be feasible, and which is to be submitted to a general meeting of the Stockholders, to be held here on Tuesday next.—*Hartford Courant.*

Iron Steamer for the China Seas.—The Liverpool Albion says:

The iron steamer, the Royal Sovereign, formerly running between Liverpool and Glasgow, having been bought by a merchant sailed on Thursday, under the command of Capt. Pender, for Singapore. She will call at Rio de Janeiro, and thence steam and sail to her destination. She will, we understand, be employed on the coast of China, and sail between Hongkong and the newly opened Chinese ports. Her speed is great, and her light draught of water will enable her to ascend the rivers. She took out several passengers, and a full complement of engineers, stokers, &c who are under engagements for a period of years.

New Congregational Church.—We understand that the Rev. Mr. Kirk's Society came to terms yesterday with the owners of a lot of land situated at the termination of Somerset Court, adjacent to the Bowdoin estate, upon which the Society intend to erect immediately a large and elegant Church for public worship.—*Eve. Bulletin, Ap.* 20.

Miss Herschel.—The Hanover Gazette, of the 17th instant, states that Madame Caroline Herschel, sister of the celebrated astronomer, the late W. Herschel, resides in that city, and though arrived at the advanced age of 94 years, enjoys excellent health, and has acquired a distinguished reputation in the scientific world.

Newly Invented Steam Carriages.—A letter from Copenhagen of the 4th instant, says:—Steam-carriages, upon a system newly invented by M. Norrgber, of Sweden, a locksmith, and very ingenious mechanician, have been established between this capital and Corsoer. They carry thirty passengers, and have spacious stowage above and below for luggage and merchandise. Their engines are of eight or nine horse power, and ascend with ease hills whose angles do not exceed thirty degrees. They travel at the rate of a Danish mile, nearly seven English miles, in from thirty to forty-five minutes; so that they run to and from Copenhagen, a distance of fourteen Danish miles, in about nine hours, while our ordinary diligences, drawn by four horses, take sixteen hours to perform the same distance with only twelve passengers and their luggage.'

Who Reads an American Book.—By the packet of March 4, the Messrs. Harper sent to John Murray, the great London publisher, 1250 copies of Stephens's Incidents of Travel in Yucatan. By the Britannia they received an order for 750 copies more, which were shipped on Thursday last; and in addition to all these, Messrs. Wiley and Putnam have sent 250 copies to their house in London—making in all 2250 copies. Of the Incidents of Travel in Central America, London has taken nearly 4000 copies.

Mr. Murray writes to the Messrs. Harper that at the trade sale in March, when only half a dozen sample copies had been received, he took orders for 700 copies, and between that sale and the writing of his letter, he had orders for 800 more.—*New York Commercial Advertiser.*

Revolution in St. Domingo.—By an arrival from Port au Prince we have news to the 2d inst. The revolution had terminated quietly, and the citizens had resumed their usual business. Measures were in progress for forming a new constitution. The general of the Patriot army was the most prominent candidate for the Presidency. The president, in future is to be chosen for a short period. The government is to be formed as nearly as possible like that of the United States.

Rhode Island.—The Government of this State, under the new constitution, will be organized at Newport on Tuesday, the 2d of May. The Newport Mercury says that there will be a great military parade on the occasion by the volunteer companies of the state.

Guadaloupe Sufferers.—In behalf of the sufferers by the late earthquake at Guadaloupe, there has been contributed in this city $5000; half of it by Americans, and half by foreign residents. It is expected the amount will be increased by further efforts which are to be made.—*N. Y. Eve. Post.*

Later from Mexico.—Extracts from Mexican papers of the 18th March, have been received at New Orleans. They allude to the recall of General Arista from the command of the Northern army. He is accused of dissatisfaction to the present government. The same papers contain a proclamation of Santa Anna, announcing that the war against Yucatan is a national affair, and that it is to be prosecuted with the same spirit as that against the 'perfidious Texans.' Extra pay and honors are to be allowed to all who signalize themselves in it.

*** The communication of F. W. H., in reply to M. H. S., in regard to a late act of exclusiveness at Nashua, was received after our paper, of this week was made up, and so necessarily deferred till next week.

*** For sale at the Office of the Christian Register, a Sermon on the end of the world, by A. P. Peabody, Portsmouth, N. H.

MARRIAGES.

In this city, on Tuesday, 25th inst, at Grace Church, by the Rev T. M. Clark, Mr. Charles R. Bond, to Miss Caroline Matilda, daughter of Joseph H. Adams, Esq.

April 18, by Rev Mr Stearns, Dr Edgar Hunt, of this city, to Miss Helen Gove, daughter of the late Gardner Gove, Esq. of Cambridgeport.

In this city, Capt Reuben Carver, to Miss Eliza Stodder, daughter of the late Major Joseph Stodder.

DEATHS.

In this city, 19th inst. Andrew Drake, Esq. 67.

On Tuesday 17th inst. Mr Wm Cabot Gorham, 29.

In Sangus, April 21, Dr Abijah Cheever, 84. He graduated at Harvard College in 1779, and, after acquiring a medical education under the late Dr John Warren, served several years in the medical department of the Army and Navy during the revolution. He was a magistrate of the county, and served several years as a member of the Legislature.

In Haverhill, Miss Anna Reed, 92, a native of Charlestown.

In Bridgewater, April 8, Mrs Mary, widow of the late Capt Jacob Leonard, aged 84.

In Bridgewater, Mrs Clarisa L., wife of Albert Washburn, aged 24.

In Nashua, 8th inst. Elizabeth Williams, youngest daughter of John A. and Sarah C. Baldwin, aged 4 years.

In Lunenburg, April 20, Mr. Jacob Caldwell, aged 65.

—

Messrs Editors,—I send you a copy of the Olive Branch, a well conducted, liberal paper, devoted to the Protestant Methodist Church. It contains a candid notice of a thoroughly good and 'true man,' which I have marked for insertion in your next paper, if you please. I trust you will agree with me, in thinking it worthy the transfer. H. N. P.

In Groton, Mass on the 17th ult. Rev George W. Wells, 38—originally of this city, and for several years pastor of the Unitarian Society in Kennebunk, Me,—our first most dearly beloved teacher, and who secured the universal esteem and love not only from the people of his direct charge, but from those entertaining different religious tenets, from the sure manifestions of true Christian excellence, as most beautifully exemplified in his life of purity, charity and love, and consequent holy devotion to the service of his Divine Master. The people of his first charge, no less than those of his recent care, can feel the force of the following lines:—

When after feeding them for years,
From his own flock the Shepherd parts,
His epitaph is writ in tears,
And lives engraven on their hearts.

THE RHEUMATIC SHOWER BATH,

PRICE $1,50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Buckings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.

DAVID KIMBALL.

East Needham, April 29, 1843. 4t

CHEAP
CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of WASHINGTON AND SUMMER STREETS, BOSTON—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

CHURCH CARPETS.

☞ New Brussels Carpets, at $1.50.

Painted Carpets of all sizes.

☞ The whole Stock consists of upwards of

20,000 YARDS,

And will be sold at Auction Prices.

SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

BROADCLOTHS & CASSIMERES,

AT THE

NEW YORK AUCTIONS.

This Gentleman has been engaged in this Trade for many years; has visited, personally, all the different Factories in

ENGLAND, FRANCE AND GERMANY,

and become intimately acquainted with all the various Styles and Modes of Manufacture.

With these advantages, and coming into the Market in its present depressed state, they will be able to offer to purchasers an assortment of the very best description of Cloths, Cassimeres, Satinets, Vestings, and Summer Stuffs, at

LOWER PRICES

than ever offered before in Boston, viz:—

American Broadcloths		from 150 to 250
English	do.	from 250 to 400
German	do.	from 350 to 500
French	do.	from 400 to 600
Cassimeres & Doeskins		from 55 to 150
Superfine do.	do.	from 150 to 225

Every description of Dry Goods constantly for Sale, at Wholesale or Retail, at very low prices, at

HENRY PETTES & CO.'S,

Four Story Brick Warehouse, at the corner of Washington and Summer Streets, BOSTON.

April 29, 1843.

GENTS BOOTS AND SHOES.

JUST Received, the Spring style of Boots and Shoes, consisting in part of

Fine French Calf sew'd Boots from	5,00 to 6,00
do do do	4,50 to 5,50
Calf sew'd Boots,	3,50 to 4,50
do do do	3,00 to 4,00
Calf peg'd Boots,	2,00 to 3,00
Goat seal and grain do,	1,50 to 2,50
Goat skin sew'd Boots,	3,00 to 4,00
Fine calf sew'd high cut shoes,	2,00 to 2,50
do do do do	1,75 to 2,00
Goat do do do	1,75 to 2,00
Calf peg'd do do	1,37 to 1,75
do do do do	1,00 to 1,50
Kid and Grain Pumps,	1,00 to 2,50

Gents who may be in want of any article in the above line, will find it to their advantage to call and examine my stock before purchasing elsewhere, as they can depend upon having a prime article, and warranted to give satisfaction. T. H. BELL, 155 Washington street, opposite the old South Church. a28

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for May.

The Resurrection.
Early Piety.
English Sermons on Dr Channing's Death.
The answer to Prayer, a sermon by Rev F. W. Holland.
Mr Bartol's Address at the Funeral of George W. Wells.
Notices of Books, Intelligence, &c. WILLIAM CROSBY & CO, Publishers, 118 Washington st. a29

NEW WORKS, by Fredrika Bremer—The H. —— Family, by the author of the Neighbors, translated from the German—prices 25 and 75 cents. Also, by the same author, Home, its Joys, &c. &c., translated by Mary Howitt, price 25 cents—just published, for sale by WILLIAM CROSBY & CO, 118 Washington st. a29

CHURCH ORGAN.

FOR SALE, an Organ, 13 feet high, 8 feet wide, and 5 1-2 feet deep, and containing open diapason, stop diapason, dulcina principal, twelfth, fifteenth, and spolton the Principal in two and a half stops, which make 8 Registers—the key board commencing on EFF—containing 36 long or white keys, the whole encased by mahogany, and nearly new, having been removed from a Church, after about one and a half years' use—the maker warrants it equal to new. Price, $7,50—terms easy—if not sold immediately, it will be leased for a term of years. For particulars address CHARLES McINTIER, No 5 Exchange st., Boston. a29

CHAPEL HYMNS.—The Chapel Hymn Book, 4th edition, with additional Hymns. This Hymn Book is now in use in the Chapels of the Ministers at large. A large number of the Hymns were selected with special reference to their use in Sunday Schools. It contains 437 Hymns, good print, in durable binding, and is sold at the low price of $3 per dozen.

Published and for sale at SIMPKINS'S, 21 Tremont Row. a29

GENERAL PHRENOLOGICAL DEPOT, 133 Washington st., Boston—SAXTON, PEIRCE & CO, have for sale, at their Phrenological Depot, the following works:—

Combe's System of Phrenology, 100 cuts; Fowler's System of Phrenology; Grime's do; Spurzheim's do, Gall's Works, 6 vols; Combe's Constitution of Man, Moral Philosophy, Physiology, Elements of Phrenology, &c.

Fowler's Phrenology, applied to Marriage; Barlow's Guide, with cuts; Combe's and Fowler's Busts, marked and numbered. a22

THE PHILADELPHIA EDITION of The Neighbors—price 38 cents—received and for sale by SAXTON, PEIRCE & CO, 133 Washington st. a22

WILDER & CO.'S Periodical Library, 81 Washington st., Joy's Buildings.

Who would not join it if they knew that they could have the reading of all the most popular standard monthly and quarterly Magazines and Reviews, American and Foreign, for the price of one? Yet such is the fact.

Citizens of Boston and neighboring towns are invited to call and examine the plan, and subscribe if they please. Terms $1 per quarter, in advance. a22

THEOLOGICAL BOOKS.

THE following books are offered at the Christian Register office, at the prices named against them.

Beard's Family Sermons and Prayers,	75
Chalmer's Writings, 5 vols,	4,00
Evans' (Thomas) Exposition,	75
Lowth's Travel, London edition, 2 vols,	3,00
Bishop Seabury's Sermons, 2 vols,	1,50
Yates's Vindication,	1,25
Wardlaw's Reply,	1,25
Wesley's Works, 10 vols, 8vo,	10,00

JUST PUBLISHED, at the office of the Unitarian Association, No. 131 Washington street, 'Small Sins,' by Rev. Henry Ware, Jr. D. D. Price 3 cents. a29

MR. PUTNAM'S Fast Day Discourse—Our Political Idolatry—a discourse delivered in the first Church in Roxbury, on Fast Day, April 6th—published by request of the Parish—this day published by W. CROSBY & CO, 118 Washington st. a22

THE NEIGHBORS, 62 1-2 cents—A story of every day life, by Frederika Bremer—translated by Mary Howitt, from the Swedish, two vols, 12mo, cloth—a few copies remaining for sale by WM. CROSBY & CO, 118 Washington st. a22

THE WIVES OF ENGLAND, by Mrs Ellis—Their relative duties, domestic influence and social obligations, by Mrs Ellis, author of the Women of England, price 25 cents—just published, for sale by W. CROSBY & CO, 118 Washington street. a22

DR. CHANNING'S WORKS—New volume. This day published, a new volume (the sixth) of the works of the late W. E. Channing, D. D. Bound to match the previous volumes. Subscribers can be supplied at CROSBY'S, where also may be had a new edition of the entire works in 6 vols, 12mo—for sale at 118 Washington st. m18

INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.

WM. A. WHITWELL.

Wilton, N. H., April 22d, 1843.

ANSON DEXTER & CO.

(wholesale and retail dealers in)

LEGHORN AND PALM LEAL HATS,

☞ and manufacturers of

HATS, CAPS, AND FANCY FURS,

No. 37 Court street,
Granite Block, opposite the Court House,
Boston.

ANSON DEXTER,
JOSEPH STONE.

April 22, 1843.

SPLENDID EDITIONS of Valuable Works, cheaper than ever before offered in this market. Arrangements have been made by the subscribers to supply the trade at the publishers prices, in large or small quantities.

D'Aubigne's History of the Reformation, complete in one elegant 8vo. vol; large type and white paper, (the substance of the notes given in the text) at only 75 cents!

The Bible in Spain, or the Journeys, Adventures and Imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula, by G. Borrow, 1 vol, 8vo, large type and white paper, 37 cents.

Pictorial History of the U. States, from its discovery to the present time—illustrated with about 300 engravings, drawn by W. Croome—to be completed in twenty monthly numbers, at 25 cents each.

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Also, his discourses on the Application of Christianity to the Commercial and Ordinary affairs of life. The above neatly bound in sheep.

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It contains a striking likeness of Governor Yale, and articles on Taste and Fashion; Hume; Voltair and Rousseau; Doctrine of Instruction; Wesleyan Perfectionism; Early History of Connecticut—The Prophecies of Daniel; two hundred years ago in England; Governor Yale; The Angels Lament over lost souls.

Literary Notices—Bible in Spain; Residence of eight years in Persia, by Rev. J. Perkins; Puseyism examined; Anti-Papers; History of the American Board; Sears' Magazine, &c. &c.

Subscriptions solicited. a15

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ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

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MAURY'S DENTAL SURGERY—Treatise on the Dental Art, founded on actual experience, illustrated by 241 figures in lithography and 54 wood cuts, by F. Maury, Dentist of the Royal Polytechnic School, translated from the French, with notes and additions, by J. B. Savier, M. D., just published and for sale at TICKNOR'S, corner of Washington and School sts. a15

NO. IV—The Farmer's Encyclopædia, a dictionary of rural affairs, by C. W. Johnson, Esq. adapted to the United States, by a practical farmer, with engravings, received this day at TICKNOR'S, corner of Washington and School sts. a15

D'AUBIGNE'S HISTORY of the Reformation, in 1 vol. good print, for 75 cents; the same work in 3 vs. with Notes, for $1.

Also, Stephens's Travels in Yucatan. For sale at SIMPKINS'S, 21 Tremont Row. a15

WATERSTON'S MORAL and Spiritual Culture, by R. C. Waterston, a few copies, being balance of the edition. Just received by W. CROSBY & CO, 118 Washington st. a8

CHEAPER THAN EVER—D'Aubigne's Reformation, for 87 1-2 cents. Just received, a supply of this great work, complete in 1 vol, 8vo, well bound. W. CROSBY & CO, 118 Washington st. a8

REMOVAL.

WILDER & CO. respectfully inform their friends and the reading public, that they have removed their Periodical Depot from 71 to 81 Washington st., (Joy's Buildings) 4 doors South of their former stand, where they will be happy to wait upon all who may favor them with a call. A liberal patronage is solicited. a8

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,

April 1. 3m GEORGE N. NICHOLS.

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The

POETRY.

For the Register and Observer.

FOR THE OPENING OF A SUNDAY SCHOOL.

The Sabbath School begins to-day,
Oh, who would stay, would stay away;
I would not forfeit so much bliss,
To save fatigue and weariness.
Then come to school, oh come away,
Upon this bright, this holy day.

Our Teachers kind, will all be there,
Our playmates, in the work to share;
One hope we have, one fear we know,
The hope of Heaven, the fear of woe.
Then come to school, oh come away,
Upon this bright, this holy day.

Our Pastor too, so faithful, kind,
Will come to teach the willing mind,
To lead inquirers, on the road,
And point the waiting soul to God.
Then come to school, oh come away,
Upon this bright, this holy day.

Our parents, with approving smile,
Will come to bless each tender child,
To join with infants and with youth,
In searching after sacred truth.
Then come to school—stay not away,
Upon this bright, this holy day. M.

MISCELLANEOUS.

NANKIN AND ITS PORCELAIN TOWER.

[From the Bombay Spectator.]

Numerous, as you may conceive, have been the pilgrimages made to the far-famed 'Porcelain Tower,' for the first time, in inspecting any of the monuments *renommes* of this country, no disappointment has been experienced, while comparing what actually is, with what the legends of the book-makers in China describe to be. It is, indeed, a most elegant and singular structure, as remarkable for its correct proportions as for the rare material of which it is partially composed. I say partially, because the mass of building is not of porcelain, but is composed of common brick, with a facing and lining of beautiful white glazed porcelain bricks or slabs, fixed into the masonry by means of deep keys or shoulders, cast like a half T, on the brick. Its form is octagonal, and running up each of the angles is a moulding of large lites of very fine clay, glazed and colored red and green alternately; round each story runs a light balustrade formed of green porcelain, upon which four arched doorways open, set to the four cardinal points, the arches being elegantly turned with large glazed tiles, cast in all imaginable fancies of design and variegation of color, representing wild beasts, demons, deities, monsters, &c. It appears to be a 'sight' amongst the Chinese themselves, for there are priests or bonzes attached to the building to keep it in order, who earn their consideration by distributing to the visitors lithographed elevations of the tower, with descriptions attached, and who seem to have the duty entrusted to them of illuminating it on gala occasions. This is effected by means of lanterns made of thin oyster shells, used in lieu of window glass by the Chinese, which are placed at each of the eight angles on every story, and the effect of whose subdued light on the highly reflective surface of the tower must be most striking and beautiful. The walls of Nankin are more remarkable for their extraordinary height and great extent than for the strength which has been given to them by the builders: in some places they are not less than 70 feet in height, and at very few points along an *enceinte* of fully 20 miles in extent are they less than 50. There are, however, several points at which they are open to escalade with 26 feet ladders: the Chinese engineers, though they have evidently bestowed extensive repairs upon the fortifications this year, having, as usual, forgotten to raise their ramparts where the undulations of the ground alter the levels of their foundations. From the peculiar features of the country adjoining the town, and from the situation of the Tartar city or citadel, which is separated from the great straggling mass of the town by open fields and gardens, it appears evident that the place could at any time be readily carried by a comparatively small force, and retained against a very large one of undisciplined troops, as long as they had the means of procuring supplies, which, in consequence of the goodness of the road and its inconsiderable length, could always be obtained from the river. The Chinese, I think, must have wisdom enough to know that our stay here, and our examinations of their city from the heights, and from the summit of the Porcelain Tower, have taught us this secret; and it may therefore be considered as an additional reason to the many that exist, why they should not too soon again tempt the 'Devil's children' to measure strength with their bravos. Three to four thousand seasoned troops, with a few guns, some powder bags, mining tools and scaling ladders, would have Nankin under their command in a week from Woosung, with four or five steamers, and a dozen junks or decked boats to be towed up by them against the stream, and, from the important discovery of coal of decent quality in large quantities here, we may always reckon upon being able to keep steamers constantly employed in bringing in supplies from all points on the river, whither they can be drawn. But to render them serviceable to the state, they must never be under the sole and despotic sway of an admiral. If the experience of the present military commander-in-chief could be made available for the benefit and information of his companions of the service, the Government would, in all probability, have much difficulty in finding an officer of any worth or standing who could be induced to serve as a joint leader in a combined expedition, the circumstances of which promised to be at all similar to those under which the land forces have reached here.

GENOA.

In the New York Tribune, of the 22d inst., there is the *first* of a proposed series of 'Letters from Genoa.' We quote the following passages.

'By the receipt of a file of 'The Tribune' I am reminded of my promise to send you occasionally a letter from the birth place of Columbus. Instead of not having anything to say I am almost crazed by the multitude of things about which I want to write, and I fear I shall make out a very dull letter; for in correspondence, as with a large library, the interest excited in the mind of the beholder is greater than would appear from the results. * *

You have heard long before this that our Mediterranean Squadron being driven away from Mahon by the horrible state of things there, dropped their anchor in this beautiful harbor for winter. It has now been here a month, and things are all going on prosperously. The old city of Genoa was thrown into great excitement when the splendid Columbus, the Congress, the Fairfield and the Preble flung out their Pilot-signals, and with all their white sails set came rising up the gulf,—since the approaching fleet was larger and more efficient than the whole Sardinian Navy, and came from that distant continent of Liberty discovered by the Genoese navigator—a continent to whose shores seem to have fled the Freedom that once blessed and the Commerce that once enriched this 'City of Palaces.' Genoa was for centuries the home of Liberty, and the Spirit of her dead Republic is still alive. There is not a city in Europe where so warm a sympathy is felt for America as here,—no one where Americans are received with more attention or more warmly greeted. Scarcely an evening passes when invitations are not crowded upon the Officers of the Squadron by the *elite* of the town—from the Governor of the city, whose *Soirees*, twice a week, are crowded by them, to the sentimental Marchioness, who writes her rose-scented notes from her sacred boudoir, to which none (of course) are admitted but her most particular friends, who happen to constitute the Squadron, all distinguished foreigners, etc. * * * Some say the Commodore managed the affairs of the United States badly at Tangier; but of this I am not qualified to judge. At any rate, he is a noble old Sailor, full of heart, and brave as Julius Cæsar. The other day, I went with him to the Governor's Palace. The Commodore, like Jack Downing, 'talks nothing but English, but *that* remarkably glib.' Said His Excellency, '*Parlez vous Francais?*'—'No, Sir.' *Parlate Italiano?*' 'No, Sir.' 'Do you talk English, Governor?' 'No, Monsieur.' 'Then,' replied the Commodore, 'I'm very sorry; I hoped you spoke English.' It was really a capital joke. The French, you know, is considered in all high circles all over Europe as a '*sine qua non*' among gentlemen. But, through the medium of what Italian I have picked up in three months, the conversation was carried on quite vigorously. And the Governor, who has seen the world in all its aspects and experienced every kind of fortune was pleased to pass some very well-deserved compliments upon our country and its institutions. * * *

It is understood that Commodore Morris will supersede Com. Morgan in the Mediterranean. He has been ordered from the Brazil station, and is expected here in a few weeks, when Com. Morgan will probably take his place on the coast of Brazil.

If the weather we have had thus far in Genoa be a 'fair sample' of the Italian climate, it is as beautiful as it has ever been represented by romancers or poets. Thus far there has been *no frost* here—fires have hardly been necessary even for the Americans—the thermometer ranges from 60 to 70—the market is filled with green peas and all the delicate fruits and vegetables, which are the second crop of the year. The sky is clear—the air is cold and balmy, and if the nights were chilly and damp I could compare it with our Indian summer. But it is infinitely sweeter.

I wish I had space and time for a few sheets on the commerce of Genoa; just at the present time it is for Americans a matter of some interest. The King of Sardinia has published a decree which is to take effect on the 1st of January, 1843, by which the duties upon manufactured goods and a large number of other articles are greatly reduced—on some things 50 per cent. This, if properly understood, would be a good opportunity for American merchants to export some of our domestic commodities to this port. There is hardly ever a period when a New York house would not do well by sending a cargo of cotton, raw or manufactured, or tobacco, to Genoa. There is a vast amount of goods purchased here by the capitalists of Genoa for reshipment to other ports, or for the interior of the Continent, and almost any cargo meets with a ready sale. Besides, the effect of the final settlement of affairs in China and Affghanistan has been very favorable to European commerce. It is now believed that the ports of China will be fully opened for the first time for commerce with the rest of the world. The recent intelligence has, in all the South of Europe, had a favorable effect, and probably no revolution of the present century will, in the end, have done more to extend the commerce and the civilization of the Anglo-Saxon race.

A STRANGE MEETING.

Alexandria, Feb. 6.

A curious meeting took place last month in the desert between Suez and Cairo. A Mr. Fawcett, who arrived here by the Oriental on his way to India, when at Cairo, heard that his brother was expected by that month's steamer from Bombay. The two brothers had never seen each other, the one being born in England, whilst the elder brother was in India, where he had lived 32 years. As the younger Mr. Fawcett was proceeding across the desert, on his donkey, he called out to the groups of travellers he met coming from Suez, whether Major Fawcett was amongst them, and towards midnight a voice answered to Mr. Fawcett's call, and the two brothers shook hands in the dark; they both expressed a wish to see each other's face; but no light was to be had, and the two parties they belonged to having gone on, they were obliged to part again, not having been together more than three or four minutes.

DEATH OF DR. SOUTHEY.

We regret to announce the death of Robert Southey, on Tuesday last, at his residence in Keswick. For this event his friends must have been long prepared. For the last three years he had been in a state of mental darkness, and a twelvemonth ago he was not able to recognise those who had been his companions from his youth. Scarcely could his wife console herself with the poor hope that he recognised even her. Excess of mental labor in every department of literature—poetry, history, biography, criticism, and philosophy—continued from year to year, without cessation—bowed his strong spirit at last, and obscured the genius which had so long cast a glory upon the literature of the age. In early life, when his powerful and brilliant imagination was imping its wing for the daring flights that it afterwards took, he formed the most exalted notions of the perfectability of man, indulged in the most generous aspirations for the welfare and improvement of the human race, and seriously thought, with other kindred spirits of founding a colony in the back woods of America, where guilt and sorrow should be unknown, and perfect equality, freedom and happiness should reign forever. A better knowledge of the world soon dissipated these Utopian reveries; but his ardent imagination, that could confine itself to no middle course, went to the other extreme, and Robert Southey soon became as violent in his toryism as he had been in his liberalism.

But of Robert Southey, as a politician, we do not wish to speak. In that character, great as his fame was for a time among that party to which he devoted the best energies of his life, posterity will not care to remember him. As a poet, with an exuberance of imagination seldom equalled, and a mastery of versification never surpassed; and as a prose writer, at once elegant and forcible, his name will endure as long as the language in which he wrote. The 'wild and wondrous' tale of 'Thalaba,' and the almost equally wondrous 'Curse of Cehama, are the poetical pieces on which his fame will principally rest. Of his other poetical productions, 'Roderick,' 'Madoc,' 'The Vision of Judgment,' &c., it may safely be predicted that they will never become popular, and we may as safely say that they scarcely deserve to become so. 'The Vision of Judgment,' especially, with its ponderous hexameters, its fulsome adulation, and its profanity, which would be shocking were it not absurd, laid him open to the powerful ridicule of Lord Byron, and did more to injure his fame than anything else he ever wrote. As a poet, he had much imagination, but little heart—he always glittered and shone before the fancy—but he never moved the feeling, and took captive the admiration of his readers, without the slightest hold upon their sympathies. As a prose writer he was a perfect model of style—easy but not pedantic. Besides innumerable articles in the Quarterly Review, to which he was a principal contributor, we believe, for nearly thirty years, his chief prose works are a 'Life of Nelson,' 'the Book of the Church.' 'A History of the Peninsular War,' 'Letters from Spain and Portugal,' 'Essays on the Progress and Prospects of Society,' 'A History of Brazil,' 'Lives of the British Admirals,' &c. He also wrote biographies of Kirke White and Chatterton, and edited their works, besides editing collections, both of the principal and minor English poets.

He was appointed poet-laureate in 1812. He was twice married—first in very early life, and again but a few years before the mournful overclouding of his intellect, to Miss Caroline Bowles, a lady whose name as a poetess had been long and favorably known to the public, and who in the last sad and blank years of his life watched over him with the tenderest solicitude, and did all that the most devoted affection could do to lighten the heavy load of his existence.

In all the relations of life, Dr. Southey was universally allowed, by those who knew him best, to be truly exemplary. By his own family he was adored; and we have always understood that the burden of maintaining the family of a man of genius, whose irregular habits ill qualified him for the discharge of the ordinary duties of life, chiefly devolved on Dr. Southey. Advantage, we fear, was but too often taken of the kind and amiable disposition of Southey by those who were less provident or less industrious than himself. Till his mind was unhinged he retained his habitual kindness of disposition; and the accomplished gentleman, who accompanied him, a year or two ago, on a continental tour, undertaken for the sake of his health, dwelt with fond affection on the many amiable traits of his character, which broke forth amidst all his suffering.

Dr. Southey was a gentleman in the best sense of the word. His house at the Lakes was ever open to all who presented themselves with suitable introduction, and there are few persons of any distinction, who passed through that picturesque region, who have not partaken of his hospitality.—*London Inquirer.*

A VERSATILE GENIUS.

An old bell in the city of Durham, describing himself by an inscription, says:—
To call the folks to church in time,
I chime.
When mirth and pleasure's on the wing,
I ring.
And when the body leaves the soul,
I toll.

SAINTS' DAYS, &c.

The Puseyites date their letters as follows:—The Feast of the Visitation, B. V. M.;' 'The Feast of the Transfiguration;' 'The Feast of St. Matthew,' &c. On the Rev. Sidney Smith recently receiving a letter from one of those formal gentlemen, headed and dated after this fashion, he began his letter in reply as follows—'Baking-day, eve of Washing-day.'

RELIGIOUS STATE OF AUSTRIA.

It appears from recent statistical returns, that there are in Austria and its Italian territory, 25,500,000 Roman Catholics, 3,500,000 members of the United Greek Church, 2,900,000 of the non-United, 1,260,000 Lutherans, and 600,000 Jews. The number of religious houses for men, amounts to 776, comprising 10,354 persons, including 27 religious orders. The Brothers of Mercy possess 34 houses, and 42 inmates, the Benedictines 37 and 1,023 inmates, and the Capuchins, 98, and 1,298 inmates. There are 157 convents, containing 3,661 women.

CHINESE PROVERBS.

As the scream of the eagle is heard when she has passed over, so a man's name remains after his death. Though a tree be a thousand chang in height, its leaves must fall down and return to its root. Following virtue is like ascending an eminence, pursuing vice is like rushing down a precipice. Man perishes in the pursuit of wealth, as a bird meets with destruction in search of its food. The cure of ignorance is study, as meat is that of hunger. Unsullied poverty is always happy, while impure wealth brings with it many sorrows. Petty distinctions are injurious to rectitude; quibbling words violate right reason. Those who respect themselves will be honorable; but he who thinks lightly of himself, will be held cheap by the world. It is equally criminal in the governor and the governed to violate the laws. In learning, age and youth go for nothing; the best informed take the precedence. Time flies like an arrow; days and months like a weaver's shuttle. In making a candle we seek for light; in reading a book we seek for reason; light to illuminate a dark chamber; reason to enlighten man's heart. Let every man sweep the snow from his own doors, and not trouble himself about the frost on his neighbor's tiles. In security do not forget danger; in times of public tranquility do not forget anarchy.—*Ten thousand things relating to China, by W. B. Langdon, curator of the Chinese Collection.*

MUSIC AMONG THE TURKS.

Constantinople, Jan. 18th. Last week the Italian Opera Company, (lately arrived here,) was introduced into the Seraglio of the Sultana Valide, to perform the opera of *Belisario*, in the apartment newly fitted up as a theatre. The Sultana and all the ladies took their seats, each with an opera book, in her hand, for the text, having been translated into Turkish, is now printed. The ladies listened very earnestly during the performance, and perused the books with great attention. The sympathy of one was strongly excited by the appearance of the blind Belisarius, and she became so moved by the representation of his distress, that she started up suddenly, and with an expression of pity threw a purse of gold at him. This is the first time that any representation of this kind ever took place in the seraglio, or that male footsteps were ever allowed to pass within its sacred boundary. Our philosophic thinkers and philanthropists say that this is a great step gained towards civilization; for they are of opinion that it is only through female influence that the social habits of the Turks can be improved. There is good reason for this opinion, for it is well known that the beautiful Circassians have long revolted against the veil, being vexed at having their charms concealed from the world.

MORE VICTIMS OF JUDICIAL ERROR.

The following from a Liverpool Mercury, received by a late arrival from England, gives a sad instance of recent occurrence in England. How carefully and cautiously should testimony be considered in criminal cases.

We mentioned in our last the execution of four men, James Ashcroft, David Ashcroft, James Ashcroft, Jr. and William Holden, at Lancaster, for the murder of two female servants of Mr Littlewood, at Pendleton, on the 26th day of April, 1817, of which an old man, John Holden, the uncle of the man who was executed, confessed himself the perpetrator the other day on his death bed. The following tragical circumstances occurred at the trial and execution: It appears that all the prisoners were without counsel, and that, upon receiving the sentence of death each of them protested to the Court his innocence. James Ashcroft, senior, exclaimed, 'This is murdering us in cold blood. God will reveal this injustice. I pray earnestly that he would now send two angels to declare upon that table who committed this murder. We are all innocent, I will declare it so to the last.' David Ashcroft invoked God, and protested his innocence in the same manner. James Ashcroft the younger, If I must suffer for a crime never committed, I implore your honor to look in mercy on my poor wife and children.'—[Here the wife being in Court shrieked out fainting.] William Holden (pointing upward,) said, 'There's a God yonder who knows that we are innocent, and who will make amends for this.' These exclamations being stopped by the Judge, sentence of death was passed upon them all; at the conclusion of which David Ashcroft told the Judge that he hoped God would not allow the injustice done to them to be always unknown; and James Ashcroft, jr. said he would meet a higher Judge with a conscience clear of this guilt. At the place of execution upon the Monday following, the crowd assembled was immense, and there, upon the scaffold, the convicts renewed their protestations of innocence. David Ashcroft said, 'I am glad to see so many persons looking on, as I testify to them that we are all ignorant of this crime. I do protest to you all, before God, as I am now going, I trust, to glory, I would not for the whole world die with a lie in my mouth. At this period they all joined in singing four lines of a hymn which they had not quite finished when they were launched into eternity.

Nevertheless the public were perfectly satisfied of their guilt, about which there never seemed to be a doubt, until Thursday, the 9th of March inst., when an old man, aged 84, named John Holden, (the uncle we believe, of the man who was hung,) living at a very disreputable place, called Egypt, on the right hand side of the road between Leigh and Chowhent, finding himself on the point of death, confessed to two women, whom he called to the bedside for the purpose, that *he* was the perpetrator of murder above referred to, but that he did not commit the robbery. On the following day he died. The subject is far too painful for comment.

DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.

'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.

Published by W. CROSBY & CO, 118 Washington st. m11

NEW BOOK FOR SABBATH SCHOOLS—The Sunday School Singing Book, being a collection of Psalm and Hymn tunes, original and selected, for the use of Sabbath Schools.

The subscribers have in press and will soon publish the above named work, edited by a professor and teacher of Music, and designed to supply a need long felt by our Sunday Schools.

The difficulty of engaging children in this interesting part of the Sunday School service has been a subject of much complaint, and this work has been prepared for the purpose of creating among them an interest which cannot be excited when the child is endeavoring to sing by rote. WM. CROSBY & CO, Publishers, 118 Washington st. m18

AMERICA an Ode and other Poems—just published and for sale by S. G. SIMPKINS, 21 Tremont Row. a8

PLEASE READ THIS!

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PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Swedish by Mary Howitt.—Price 18 3-4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j14

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OFFICE OF THE SELECT Library of Religious Literature—D'Aubigne's History of the Reformation, January, 1843, monthly, at $1 80 per annum, in advance. Persons remitting current money for five copies, will be entitled to the sixth gratuitously. SAXTON, PEIRCE & CO, Agents, 133 Washington st. f4

HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

NEW WORK, by Jacob Abbot—Now publishing in numbers of 70 pages each, Marco Paul's Travels and Adventures in pursuit of knowledge, part 1, city of New York, with numerous engravings—price 12 1-2 cts. Just published and for sale by W. CROSBY & CO, 118 Washington st. m11

SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 18 3-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO, General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

This work will be furnished with any of the $3 Magazines for $4,50. With any two for $6,50, and other works in the same proportion of discount. f4

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. f7

RURAL AND DOMESTIC Life in Germany, by Wm. Howitt, with characteristic sketches of its cities and scenery, collected in a general tour, and during a residence in the country in 1840, '41 and '42.

This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

DR. SHARP'S Thanksgiving-day Sermon—The Wisdom and Goodness of God in our calamities—a discourse delivered Nov. 24, 1842—just published and for sale at TICKNOR'S, corner of Washington and School sts. m4

NEW BOOKS—D'Aubigne's History of the Reformation, 3 vols, price $1,00. The Neighbors, best edition, and Masterman Ready, part 3—for sale at SIMPKINS'S, 21 Tremont Row. f 25

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

WESTMINSTER AND EDINBURGH REVIEWS—Alison's History of Europe, No 5; D'Aubigne's History of the Reformation, in one vol. price $1,00; Ure's Dictionary of Arts and Sciences, complete in 1 vol, 1340 pages; the American Family Magazine; History of Missionary Enterprises in the South Sea Islands, complete in 2 vols, 525 pages, price 37 1-2 each; Christian Examiner and Christian Review, for subscribers, and for sale low at WILDER & CO, 67 and 71 Washington st. m11

LAWRENCE ON RUPTURES, from the fifth London edition, revised and considerably enlarged. Part 2 Encyclopædia of Geography, by Hugh Murray, F. R. S. E.—price 25 cents.

Published and for sale at TICKNOR'S, corner of Washington and School streets. m18

BIBLE IN SPAIN—Cheap Edition; Downing's Cottage Residences, or a series of designs for Rural Cottages and Cottage Villas, and their Gardens and Grounds—also, the cheap edition of D'Aubigne's History of the Reformation, with notes, 3 vol, for $1,00, at WILDER & CO, 67 Washington st. f 25

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W. CROSBY & CO., 118 Washington st. feb 11

REFLECTIONS IN RETIREMENT, 2d edition, with additional reflections and hymns—just published and for sale at SIMPKINS'S, 21 Tremont Row. j28

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ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 140 Washington st. m7 1y

MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

POPULAR CONCHOLOGY, or the Shell Cabinet arranged; being an introduction to the modern system of conchology, with a sketch of the natural history of the animals, an account of the formation of the shell and a complete descriptive list of the families and genera, by Agnes Catlow—just published and for sale at TICKNOR'S corner of Washington and School sts. j28

WESTFORD ACADEMY—The Spring term will commence on Wednesday, March 1st.—This institution has a delightful and healthy location, 8 miles from Lowell and 25 from Boston; a commodious hall, spacious play-ground, an ample fund and the best apparatus. Thorough instruction in all English branches, Classics and French.—Lessons in drawing free of expense. Lectures in connection with the studies.

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Terms, $3,00 per quarter of 11 weeks; by the week, 30 cts.; for less than half a quarter, ending before the close of the term, 50 cts. per week.

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NEW BOOKS and Magazines—The Queens of England, 2d series, 2 vols, 12mo—Lectures on the Diseases of the Urinary Organs, by Sir B. C. Brodie, 1v. 8vo—Part 3 Brande's Encylcopædia of Science, Literature and Art, price 25 cents—Artist for February, price 25 cents.

Just received and for sale at 133 Washington st., by SAXTON, PEIRCE & CO. f4

FRESH SUPPLY of D'Aubigne's History of the Great Reformation of the 16th century—ninth edition.

Received and for sale at TICKNOR'S, corner of Washington and School sts. m18

SMITH'S MORAL SENTIMENTS—The Theory of Moral Sentiments, or an essay towards an analysis of the principles by which men naturally judge concerning the conduct and character, first of their neighbors and afterwards of themselves, to which is added a dissertation on the origin of languages, by Adam Smith, L. L. D.—1vol, 8vo.

Received and for sale by WM. CROSBY & CO, at the Periodical Depot, 118 Washington st. f18

MILLERISM A DELUSION.—Whosoever doubteth let him call and purchase Prof. Stuart's Hints on the Prophecy of Daniel, second edition, with notes, or Dr. Pond's 'Review of Millerism,' or Rev. Mr. Colver's, or Rev. Mr. Brewster's, or several others on the same subject, and read and circulate and doubt no more. All for sale at reduced rates from six to sixty-seven cents, singly and by the quantity. Also Sears' Bible Biography. Sears' Wonders of the World, and his new Monthly Magazine, containing several hundred engravings, at $2 a year, 18 3-4 single. Any or all for sale as low as by the Publishers. Together with D'Aubigne's History of the Reformation, in numbers at fifteen cents each, or in one volume, neatly bound on fine paper, for $1 00. Subscriptions and orders solicited at WILDER & CO'S., General Periodical Office, &c., 67 and 71 Washington street, directly opposite the Post Office.

Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

WORKS ON ANIMAL MAGNETISM—Facts on Mesmerism, or Animal Magnetism, with reasons for a dispassionate inquiry into it. By C. H. Townsend, A. M. late of Trinity Hall, Cambridge.

Practical Instruction in Animal Magnetism, by J. P. F. Deluse, translated by T. C. Hartshorn.

Report of Dr Franklin and other Commissioners, with an historical outline of the 'Science,' an abstract of the Report on Magnetic Experiments made by a Committee of the Royal Academy of Medicine; Price, 25 cents—for sale at TICKNOR'S, No 125 Washington st. m4

VALUABLE WORK—For sale at TICKNOR'S, corner of Washington and School streets, Transactions of the Institution of Civil Engineers, in 2 vols 4to, with fine plates, portraits, autographs, etc. f4

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Militia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies